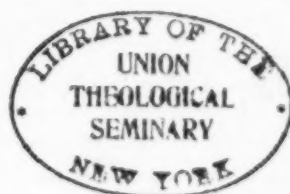


The CHRISTIAN CENTURY

A Journal of Religion

AMATEUR DRAMATICS
AT DAYTON

An Editorial



CHINA LEARNS FROM
THE WEST

By Harry F. Ward

John Dewey's New Book	-	By Edward Scribner Ames
Denominationalism is Going!	- -	By Frank Kingdon
Practical Mystics	- - - -	By Rufus M. Jones

Fifteen Cents a Copy—July 30, 1925—Four Dollars a Year

JUL 31 1925

Some Significant Books on Religious Themes

Personality and Psychology

By JOHN WRIGHT BUCKHAM. A guide book for the thoughtful man who is puzzled by the cross currents in the realms of psychology and religion. **\$1.75**

Christian Thought: Its History and Application

By ERNST TROELTSCH. This author ranks with Harnack in the world of religious thought. His discussion in this volume of the present spiritual need is almost startling. **\$1.75**

Authority in Religion

By EDWARD GRUBB. This book will help young men and women who are perplexed because of the breakdown of the infallible outward authorities supposed to control men's beliefs. **\$1.25**

Reconstruction of the Spiritual Ideal

By FELIX ADLER. Hibbert Lectures delivered by the author at Oxford. He brings the pressure of the ethical ideal to bear upon three of the most vital problems of our time: the Marriage problem, the Labor problem, and the problem of a Society of Nations. **\$1.50**

Personal Idealism and Mysticism

By DEAN W. R. INGE. Chapters on such subjects as "Our Knowledge of God," "The Problem of Personality," "The Problem of Sin," etc. **\$1.75**

The Historical Jesus

By C. PIEPENBRING. This book affords a wealth of interesting insights into some features of the personality and career of Jesus. **\$2.25**

Jesus and Civil Government

By A. T. CADOUX. A careful examination of Jesus' attitude toward, and teaching about, civil government, particularly as related to certain present day conceptions of non-resistance and pacifism. **\$2.00**

Religious Certitude in an Age of Science

By CHARLES ALLEN DINSMORE. Maintains that the word knowledge belongs to religion as well as to science, and that religious apprehension reaches nearer the heart of its object than scientific knowledge. **\$1.50**

What Is Modernism?

By LEIGHTON PARKS. A helpful book for one who wishes to get quickly at the heart of the present theological controversy. **\$1.00**

I Believe in God and Evolution

By WILLIAM W. KEEN. "It is refreshing to find a man of Dr. Keen's standing in the scientific world speaking with such reverence of the Holy Bible, and uttering in such clear and un-evasive words his belief in revelation and in Jesus Christ as the Divine Savior of mankind."—*Rev. G. H. Kinsolving*. **\$1.00**

Modern Discipleship and What It Means

By EDWARD S. WOODS. Full of inspiration for those who have lost something of their early wonder at, and satisfaction in, the rich possibilities of the Christian religion. **\$1.25**

The Art of Preaching

By DAVID SMITH. The author of "In the Days of His Flesh" here discusses such themes as "The Necessity of Preaching," "Apostolic Preaching," "The Preacher in His Study," "The Preacher in the Pulpit," "The Preacher in the Congregation," etc. **\$2.00**

The Mystery of Preaching

By JAMES BLACK. Out of a remarkable experience of twenty years, Dr. Black talks to his fellow ministers as a man talks to his friends. The author of the book now occupies the pulpit of St. George's United Free Church, Edinburgh, graced in turn by Alexander Whyte, Hugh Black—his brother—and John Kelman. **\$1.75**

We pay postage on all orders

The Christian Century Press :: Chicago

MORE BOOKS

On Religion and Allied Subjects

Christianity and Psychology

By F. R. BARRY. The author, an Oxford teacher, deals with some of the practical and theoretical implications for religion and theology in the new science of psychology, which is casting its spell over the entire thinking world. **(\$1.50)**

Nineteenth Century Evolution and After

By MARSHALL DAWSON. Nothing is more needed in this day, when many thinkers hold that logic compels them to assume an attitude of pessimism as to the present and future of man, than a forthright declaration that human nature can be revised. That is what Dawson does in this book. **(\$1.50)**

Prayer That Prevails

By MARSHALL DAWSON. A psychological approach to the practice of personal and public prayer. The basis of the argument is that psychology, biography and the Scriptures of the human race all agree that prayer is the maker of forceful personality. A wealth of quotation—prayers and meditations—makes this volume of inestimable value at this season. **(\$2.00)**

The Religion of Wise Men

By GEORGE FREDERICK WATERS. A universal religion should include the maximum of assumptions, should be predominantly ethical, and is essential to the upward evolution of the race. Such is the argument of this book. **(\$1.50)**

The Understanding of Religion

By EDWIN TENNEY BREWSTER. A man of science—Mr. Brewster is a professor in Phillips Andover Academy—considers the meeting ground of science and religion in this book, which is designed to give the average man a foundation for religious beliefs more solid than the crumbling walls of dogma. **(\$1.50)**

Christianity and Progress

By HARRY EMERSON FORDICE. While not a new book, this pronouncement of Dr. Fordice is of permanent importance. It is a plea for optimism as against the widespread tendency to pessimism in the modern world. **(\$1.50)**

Five Present-Day Controversies

By CHARLES E. JEFFERSON. The author discusses the Bible, Evolution, the Virgin Birth, Creeds, Roman Catholicism and the Ku Klux. **(\$1.50)**

Creeds and Loyalty

Seven members of the faculty of the Episcopal Theological School of Cambridge, Mass., discuss the whole problem of creeds, testing them in the light of modern life and its needs. **(\$1.50)**

The Biblical Idea of God

By M. BROSS THOMAS. "I have in mind," says the author, "the plain people, that large number of men and women who are interested in the great truths of the Bible, but are not familiar with the works of the scholars who deal minutely with its history, structure, authorship, etc." **(\$1.50)**

Suburbs of Christianity

By RALPH SOCKMAN. Twelve fine sermons on such themes as "Our Changing Morals," "Easter's Growing Evidence," "The Church and the Cults," "Woman's Magna Charta," etc. **(\$1.50)**

The Art of Preaching

By DEAN CHARLES R. BROWN. A book on preaching which concentrates in a practical way on the sermon itself; full of suggestion, especially for young preachers. **(\$1.50)**

The Sheer Folly of Preaching

By ALEXANDER MACCOLL. Nineteen masterful sermons. Some of the titles are: "Does It Matter What a Man Believes?" "The Great Book of the Ages," "What Is the Matter with the Church," etc. **(\$1.50)**

A Century of Excavation in the Land of the Pharaohs

By JAMES BAILEY. No preacher dare go into his pulpit in these days without some knowledge of the archeological backgrounds of Bible history. Here is a rare book to give such a background. Dr. Bailey is a great scholar of wide experience in this field. **(\$3.00)**

The Hymn as Literature

By JEREMIAH BARCOM REEVES. The latest, and one of the best books telling the stories of the world's great hymns. **(\$2.00)**

The Gospel at Corinth

By RICHARD ROBERTS. Seventeen remarkable sermons based upon Paul's first epistle to the Corinthians. **(\$1.75)**

Some Open Ways to God

By WALTER RUSSELL BOWIE. "The Need of Religious Conviction," "Why Belong to the Christian Church?" "The Reality of God for Personal Experience," are some of the themes treated by the Rector of Grace Church, New York, in this clear-sighted book. **(\$1.50)**

We pay postage

The Christian Century Press : Chicago

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLII

CHICAGO, JULY 30, 1925

Number 31

EDITORIAL STAFF—EDITOR, CHARLES CLAYTON MORRISON; MANAGING EDITOR, PAUL HUTCHINSON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, REINHOLD NIEBUHR, ALVA W. TAYLOR, JOHN RAY EWERS, EDWARD SHILLITO

Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.

Published Weekly, and Copyrighted 1925, by the Disciples Publication Society, 440 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Growth of Dry Sentiment in Germany

IT MUST COME as a shock to the die-hard opponents of prohibition in the United States to learn that a great petition has been presented to the reichstag, signed by more than fifteen millions of the people of the German republic, asking for the enactment of a local option law. It has been so customary to insist that the people of Europe are devoted to alcoholic drinks, especially beer and wines, that one was tempted to believe the situation permanent, and America an isolated and fanatical region. In fact this is very far from the truth. There is a great student movement on in the European universities, in favor of abstinence and temperance legislation. The protest against the traffic in intoxicants is growing continually. It is chiefly on economic grounds that this is urged. The results of the prohibition law in this country, even imperfectly enforced as yet, are being studied with care by men and women interested in the industrial and commercial life of their cities, and intelligent people in all the European countries are free to affirm with emphasis that unless they are able to follow the example of the United States in this regard, the future of manufacture and trade is hopelessly with the Americans. The observant traveler soon discovers, in London, Paris and Berlin, that beneath the badinage and persiflage with which the eighteenth amendment is commented on by a certain portion of the Americans abroad, there is a deep seriousness of inquiry by the people of Europe as to its effects, and concern to see something of the kind attempted over there. Tourist Americans are the worst offenders against sobriety and good taste in Europe. It appears to be the chief object

of many of them to enjoy a generous and comprehensive fling in the time they are abroad. But even at the worst, this class includes only a small per cent of the Americans who go abroad. It is the same class that ostentatiously violates the prohibition law at home, in clubs, drinking parties and road houses. The advantages wrought by the amendment are incalculable, and the men and women who take thought for the future, for industry, business and the youth of the nation, are not minded to take any more risks with the greatest curse of the age. The woman with the ballot can be counted among the ardent supporters of temperance legislation, in this and the other lands.

Alcoholic Hospitality

A WELL KNOWN PUBLISHER announces a book telling all about the art of drinking and how to mix cocktails. The circular—perhaps a special one prepared for the religious press—quotes Paul and Solomon as authorities for the medicinal value of wine, thus following the familiar Tennessee or textual method of establishing scientific truth, and suggests that, as Jesus gave instructions about the use of wine at the wedding feast and the last supper, so a perusal of this book “will enable ladies and gentlemen to drink (cocktails) in a manner at once dignified and agreeable.” Solomon at least ought to be barred as a witness on account of his admitted prejudice against *vin rouge*. The publisher, speaking for a society which calls itself St. Botolph—or is it St. Bottle?—notes with regret that “the beverages themselves have fallen into unfortunate disrepute.” Yes, we have all noticed that. It is not strange. There are two reasons. The first is

that so many people foolishly get drunk on them and beat up their wives or run amuck with their automobiles. The second is that their defense is conducted in part by a class of contemptible hypocrites who have no use for any Scripture except the few select passages which reflect the social habits of ancient pre-cocktail days, and who attempt to capitalize other people's simple and literalistic faith in the interest of their own business or pleasure. Even an innocent beverage might get a bad name from association with such people.

New Plans for Oriental Excavation

WITH THE PASSING of Turkey from control of the most important sections of the orient, opportunities for biblical and classical research have increased rapidly. Several American universities, notably Harvard and Pennsylvania, have been active in the investigation of important sites in Palestine, Egypt and Mesopotamia. The latest announcement of such an enterprise is made by the University of Chicago, which through its Oriental institute has been active in near east research, particularly in Egypt, for a number of years. The University possesses a house on the plain west of the Nile at Luxor, which is both a residence for the director, Dr. J. H. Breasted, and also a workshop for the staff of workers now busy with the transcription of the historical inscriptions on the temple of Rameses III at Medinet Habu near by. The new plans, however, are concerned with the important biblical site of Megiddo in Palestine, the Armageddon of the Book of Revelation. Beginnings were made here by the Germans before the war, but the place has never been investigated with any thoroughness. It is the present purpose to spend five years, if necessary, in excavation at this site. As Megiddo was one of the most strategic of Palestinian cities, there should be much rich archaeological material within reach. The field work will be in charge of Professor Clarence S. Fisher, formerly of the University of Pennsylvania, and familiar with the work of excavation from his experience at Beisan, the Beth-shan of the Old Testament. Haskell Oriental Museum at the University is receiving valuable materials both by purchase and discovery.

Gradual Recognition of the Eight Hour Day

WHEN THE INTER-CHURCH MOVEMENT made its report on the steel industry, one of the outstanding issues was the twelve hour day, against which the full force of that inquiry was thrown, and insistence was laid upon the necessity for the adoption of an eight hour day. Violent antagonism was shown by the managers of the industry to these suggestions, and the claim was made that the report was an unwarrantable interference with the business, and that its suggestions were impracticable, the result of ignorant interference with industrial operations. But in the interval since that report was made it has been announced from time to time by the

heads of the steel mills that the twelve hour day has been abolished, and that no ill consequences have followed. And recently the Standard Oil company has established the eight hour day as a regular custom in the oil fields under its control. The protest made by the steel report was on the ground that more than an eight hour day was unsocial and destructive of the lives of the workmen. It was to the pressure of public sentiment, particularly the Christian sentiment of the nation, that this one great industry yielded slowly. Now it is declared by the head of the Standard Oil company that on purely economic grounds the eight hour day is far more profitable than was the longer one. More and better results are secured from the laborers in the shorter than in the longer time. It would appear that the twelve hour day and the seven day week have been abandoned, or are in process of passing, as a measure of efficiency. The workmen are able to use the extra time in ways conducive to self improvement and the cultivation of family life. Perhaps not all of them take proper advantage of such leisure hours, but it is a matter of education, and the best of the labor unions are encouraging their members to utilize such chances for self improvement. Industrial education offers many admirable opportunities for better training, leading to greater efficiency and success. The ends of self interest and Christian ideals are often seen to be mutual. No greater victory of a humanitarian principle has come about in recent years than this of the eight hour day, which is now discovered to be sound business policy.

Democratic Sentiment In Spain

WHILE IT IS TRUE that most of Europe, and no small portion of Asia, is stirred with the impulse to self-government, and that since the beginning of the world war eleven thrones have disappeared, one does not usually think of Spain as a country likely to share these ambitions. Its gradual decline during the past hundred years, and its almost hopeless domination by the Roman Catholic church offer small promise of the spread of republican principles. Moreover the king is supposed to be popular. At least the publicity which finds its way into the press of Europe gives him a flattering interpretation as a good fellow and a ruler solicitous for the welfare of his people. Not such is the picture drawn by Vicente Blasco Ibanez, the widely read author of "The Four Horsemen" and other volumes, and probably the most familiarly known Spaniard in the world. In a book just published, called "Alfonso XIII Unmasked" the king is described as a typical Bourbon, the true descendant of his notorious great-grandfather, Ferdinand VII, ruling by virtue of a military clique, whose army is not a national force but a private constabulary employed only to further the royal ambitions, and whose record has been one of complete failure from the beginning of his reign. The charges made by Ibanez, both as to the public career of Alfonso and his private character, are so damning that only the overthrow of the monarchy would seem to be the remedy for the situation portrayed. The recent creation of a di-

rector
is reg
conten
public
rid of
does
that I
that h
will d

Am
T
notori
appro
the m
fame
Both
annals
ence,
vestm
much
before
trial la



ing as
that c
Few
only g
teache
of sci
was n
a part
means
to set
and c
occasi
know

rectorate, with a practical dictator at the head of affairs, is regarded as a last desperate step to curb public discontent and save the royal house. The proximity of republican Portugal, which was fortunate enough to get rid of its king after an especially disgraceful escapade, does not help Alfonso's dilemma. It is not to be doubted that Ibanez speaks what many other Spaniards think, and that his prediction that within proximate time the nation will declare itself a democracy will be fulfilled.

Amateur Dramatics at Dayton

THE CURTAIN HAS FALLEN over the little stage in the Tennessee town which sprung into a sudden notoriety as the scene of a curious trial. The nearest approach to this rapid publicity achieved by Dayton was the meteor-like emergence of Shelby, Montana, to the fame of a prize fight arena, and its equally swift oblivion. Both towns have succeeded in securing a place in local annals, if only for a nine days period. There was a difference, however. Shelby got only a trifle for its heavy investment. Dayton, with better business judgment, spent much less in preparation, and rather wearied of the pageant before it was over. It was fortunate that the so-called trial lasted no longer than it did, for the public was grow-

sembled in some degree the recent spectacle at Shelby. The chief difference lay in the fact that the prize fighters who met in the Montana town were chosen for their supposed fitness to settle the matter in controversy, were selected by promoters, and the choice was approved by a measure of public opinion. In the case at Dayton neither of the leading figures was selected or was a suitable selection for the parts taken. Each volunteered in a manner to make any declination of his services rather difficult. Each was an embarrassment to the cause he insisted on championing. It was from the first a foregone conclusion that any real value the trial might have would be secured in spite of rather than by the help of the leading counsel.

In the case of Mr. Bryan it proved as might have been expected that he and his opinions on religion were on trial, rather than the young man, Mr. Scopes, who was the technical accused. The most valuable result of the case was that Mr. Bryan was given the opportunity, or was forced, to make clear some of his views on the Bible and the Christian religion. Confessing with naive frankness that he had made no study of the problems raised by the contact of science with religion, he affirmed with the utmost candor a body of opinions regarding the Bible which Christian scholars as reverent as he, and actually informed upon the matters at issue, have ceased to hold this many a day. There is a scholarly and convincing argument to be made for the conservative position generally held by the church in the last generation, and still maintained by many who can give a reason for the faith that is within them. But Mr. Bryan is manifestly unable to make this argument, for he has neither the mind nor the temper for the task. His views of the Bible are those held generally by the generation to which Robert Ingersoll spoke, a generation that was shocked and baffled by his attacks upon the Bible, because it had no adequate judgment upon the nature of the book it revered but did not understand. Mr. Ingersoll's platform success lay in the fact that he was assaulting the theory of a level Bible, all portions of which were divinely and inerrantly inspired, and whose statements on matters of history and nature were indisputable. To people without acquaintance with the critical and historical studies that have enriched the church during the past two decades, the diatribes on the mistakes of Moses were blasphemous but unanswerable. Today such lectures would fall completely flat, for that view of the Bible which they assumed as valid is as dead as Caesar.

It is the work of Christian scholars in the fields of textual and historical criticism, archaeology, and the entire area of science that has made the Bible a fresh and vital book to those who care to avail themselves of the results of such scholarship. And these results are the commonplaces of the leading pulpits, the competent Sunday schools, the great majority of Christian colleges, and every university. It is these materials of biblical interpretation which are conserving the faith of thousands of young people in the schools and colleges of the land, whose religious convictions would have been wrecked by such crudities of biblical teaching as those avowed by Mr. Bryan. It is this combination of genuine religious conviction and great ability



THE TRUTH-SEEKER

—From The New York World

ing as weary of its futility as the disappointing numbers that came to listen.

Few people cared for the legal issue that formed the only ground for the case. The question as to whether a teacher may have freedom to teach the ordinary principles of science as they are everywhere recognized by educators was not a matter to be settled in a country court and before a partisan judge and jury. At best it may serve as the means for bringing the familiar theme of scholastic liberty to settlement before some court of adequate jurisdiction and competent character. But the real interest of the occasion lay in the meeting in forensic contest of two well-known verbal pugilists. Therein once more the scene re-

as a public speaker which makes Mr. Bryan such a menace to the religious life of the nation. If the youth of the land must choose between an amiable but uninformed piety on the one hand and loyalty to the facts of science and the truths of history on the other, it is not difficult to perceive where the choice will fall.

The appearance of Mr. Darrow on the side of the defense was an embarrassment and a misfortune which threw still further discredit on a so-called trial where the essential evidence was excluded, and where everybody had a chance to hear the facts except the jury. At the best Mr. Darrow's agnostic views completely disqualify him to represent any but the most extreme antagonists of the Bible and the Christian faith. Clever as a criminal lawyer, and highly gifted as a master of judicial procedure, he has neither the disposition nor the training to conduct such a case as he assumed to defend. If he had possessed any adequate knowledge of the Bible and the processes by which it is interpreted today, he could have set Mr. Bryan some real questions, rather than the stale inquiries that were the stock in trade of sceptical argument a generation ago. It was inevitable that the impression made by the conduct of the defense should be that of hostility to the Bible and the church. Mr. Bryan made an effort to capitalize this sentiment prevalent among the listeners. That he failed was due to the fact that even the prejudiced court room crowd understood something of the incompetence of the lawyer to assume the role of defender of that freedom with which the truth makes men free. Anyone of the other members of Mr. Scopes' counsel could have made a far abler presentation of the case, as was proved when Mr. Malone brought even his unwilling audience to the highest level of interest reached during the entire hearing. The controversy at Dayton was not over the truth or authority of the Bible, or the validity of the Christian religion. The prosecution and the defense were of one mind on these themes, with the exception of the brilliant but unsuitable leader of Mr. Scopes' staff.

Next to the opportunity to discover the actual baldness and crudity of Mr. Bryan's conception of the Bible, was the value of the testimony of the scholars who were not permitted by the court to present their evidence, but whose statements on the leading features of evolution, religion and the Bible, were read into the record, and were published widely for the information of the public. Never has there been such a chance for information on the subject which has thus by accident been brought to attention. Hitherto evolution has been a word for the class room and the laboratory. Now it is familiar and to some degree understood. The possibility of discovering a simian ancestry or kinship for humanity has no longer any terrors. In fact the whole ape involvement in the problem of evolution is one of the minor items in the discussion. Between the view that man has come from lower orders of life and is on the way upward, and the opposite contention that he has come down from above and is still going downward, it is not difficult to choose. At all events, the name of evolution is no longer likely to disturb the informed people of the present generation. If, as it seems, it is the theory that best accords with the facts as we know them,

then it proves to be merely God's way of working. And if it is but a theory, so is gravitation, or molecular attraction or radio activity. They are theories which appear best to explain the phenomena of nature. No theory is final. New facts will amplify or limit it. But back to yesterday's conceptions of nature and the Bible we shall never go. And the men who are best prepared to comprehend the new truth as it breaks out from nature and the word of God in every generation are those who have made most adequate use of the emerging truths of their own time.

Religious Realignment

TWO PHENOMENA of singular interest are apparent at the present time in the religious life of America. One of them is the growing sentiment of unity among the various denominations, such as permits cordial co-operation, and is resulting in more formal types of union. A great act of this character has just been witnessed in Canada. When three strong bodies of believers, with widely different histories and denominational structures, can so far put behind them the hindering sectarianisms of the past as to unite in a new and vital organization, the presence of the Spirit of God is manifest beyond all questioning. With but a small band of dissenters, this majestic church has inaugurated a fresh enterprise in Christian history.

On the other hand strong forces are driving a wedge of division into almost every one of the older and greater religious bodies. This is the wedge of fundamentalism. With no concern for the havoc that is being wrought, the men of the reactionary mood are straining every muscle to divide the organizations to which they belong, so that they may control the denominational machinery and drive out the more liberal members, or may themselves secede and form a new body. There are striking examples of both these tendencies. Some of the denominations are rent by the struggle between the two parties for supremacy in the administration of missionary and educational interests. Others are disturbed by the rebel cry, "To your tents, Oh Israel," the watchword of sectism and separation, out of which the shibboleths of new bodies take form. In some instances, again, the conservatives do not wish to take the responsibility of leadership, but prefer the more congenial task of obstruction. They have no constructive program of their own, but content themselves with a nagging opposition to all the effort undertaken by the onward moving body of their brethren.

This division into conservatives and progressives, fundamentalists and modernists, is witnessed in almost all of the religious bodies at the present time. It is more or less true of every generation of Christian history, but appears to be particularly evident just now. There are two kinds of fundamentalism. One is concerned with the form and structure of the church, and the other with its doctrines. It is the latter that just now claims attention. It reduces Christianity to a fixed

number of dogmas, whose intellectual acceptance is made the essential factor in the message of the gospel. There have been times when the organization took precedence of the doctrine, and the fundamentalists of those periods insisted upon conformity to the visible church, its rules and rituals. But that phase of fundamentalism is not so insistent at this time. It is the dogmatic type that is working the present damage.

Basically there are just two groups at the present time. The line of division cuts through all the churches, and makes denominational cleavage less significant than ever before. Years ago Auguste Sabatier wrote a book which took its place beside Andrew Fairbairn's "The Place of Christ in Modern Theology." They were the two classics of their day, and were sure to be found in the libraries of most aware ministers. Sabatier's book bore as its title, "Religions of Authority, and the Religion of the Spirit." Its thesis was the contrast between those who depend upon an outward organization or literature for their guidance, and those who choose the more vital authority of the presence of God. Some men find their satisfaction in the visible institution of the church, and some in the Bible as the word of God. Both are invaluable, for both have been created in the process of the divine movement in history. But the religion of the spirit makes neither of these its supreme guide and control, for the Christ himself is the living witness of the life and the power of God.

The Hibbert Lectures for 1925 were delivered at Oxford by Professor Francis G. Peabody of Harvard. In these lectures, which have just appeared from the Macmillan press, the author completes a discussion of the essential nature of Christianity which he began years ago in the volume entitled, "Jesus Christ and the Social Question." This final book he calls "The Church of the Spirit," and he has brought the earlier thesis of Sabatier up to date with the charm and authority which he brings to all his work. For it is evermore manifest that through the ages there runs this cleavage between the fundamentalist and the modernist, between the men of institutional or dogmatic mind and the men who care little for these things, but wish to follow the leadings of the Spirit of God, and therefore constitute the church of the Spirit.

Why should not those of this fraternity find fellowship in a common body? The years are few that one has to spend in the high adventure of the Christian life. Why should they be sacrificed to associations and relationships that cramp and depress the energies which could be turned, with suitable surroundings and inspirations, into profitable service? Let the fundamentalists go where they will. There is work for all to do, and the grace of God is sufficient even for them as for us. In the progress of the years they will go their way, for life and death are both against them. But life is too short and too rich to be spent in the controversies that appear so necessary to those of the belligerent spirit. In the churches of authority there is room for those who find comfort in organization and doctrine. But there is a fellowship of free and loyal souls, where

the ministries of the church and the assurances of truth are honored as in the past, but where the living God and the present Christ are daily companions in the church of the Spirit.

Thoughts After the Sermon

XIV.—Dr. Truett on "An Adequate Gospel"

I CONFESS, unashamed, to a love of eloquence. I rejoice in winsome and powerful speech, as I rejoice in any other work of art. The art of expressing one's own thoughts in appropriate language, built up in masses called periods, and by the use of the instrument of one's own voice, thrills me as music or the drama or a picture does not thrill me. I would rather hear a good speech than do anything else I can think of—except to deliver it myself! And yet it is not beyond my comprehension how certain people in our time have formed a distaste for the noble art of public speech. We are living in a factual age. Our minds are objective and realistic. Things are not true to us because they sound good in the saying: they must submit to certain acid tests of reality whose application takes not at all into consideration the artistry and impressiveness of their utterance.

This matter-of-fact mood puts us on our guard when a master of public address rises to speak. So soon as we feel ourselves being drawn into the rhythm of his eloquence we take a fresh "hitch" in our attention, as if one said to oneself, "Now, I must not let this man carry me too far from my moorings by the spell which the very music of his art may fling about me." Somehow we do not expect to find the best and most important truth wearing the rich garments of eloquence. This is unfortunate. But it is probably explained quite simply. In an age of transition like ours, between one world view and another world view—an age of intellectual revolution—most people's education consists chiefly in unlearning a mass of things which they had previously held true. We live in such an age. Our culture is shot through with disillusionment. The element of skepticism was never so pervasively present in our culture as today. So the distaste for eloquence among cultivated people is due chiefly to the fact that we are afraid of it—afraid that it will take advantage of us, that it will "put over" on our minds something quite unreal, something that sounds well but means nothing when we bring it down to the tests of real life.

This, I think, is a misfortune. But it is only a temporary misfortune. It is the price we pay, for the time being, for our science. Eloquence thrives—like any art—in a period which has securely laid for itself certain broad and deep foundation conceptions which both the speaker and his audience may take for granted. In an age when the very foundations themselves are being shaken men want facts and truth naked and unadorned. The truth itself is so necessary and the hunger for it is so poignant that any artistry in its presentation seems like an impertinence. But in a period when the minds of men have by common consent found peace in the acceptance of great basic presuppositions,

there eloquence is unconstrained and its appeal is uninhibited.

These were my reflections as I read Dr. George W. Truett's sermon in last week's *Christian Century*. I had not gone ten sentences into it until I felt the grip of something other than the thought and the theme. This man, I said to myself, is not just a thinker, he is a singer. There is music here. His words have rhythm. They flow in cadences and reach climaxes. This minister is a minstrel; his oration is an oratorio. His passion is not to tell me something new, but to kindle in my heart a response to the things which I already accept as true. This is his art. It is the artistry of eloquence, akin to poetry and all art.

And I gave myself over to the appeal of this discourse. I let the orator have his way with my thoughts and my feelings. He carried me along. I was conscious of the domination of his mind over my mind. He had built up his periods as Handel built the Messiah. It was all in praise of Christ. And no man can speak to me on any other theme so moving and so satisfying. When the end was reached, I sat quiet for a long time, hearing yet the vanishing voice and feeling the presence of the adequate Christ whom the voice had made to stand right there before the eyes of my soul. Gradually a timid impulse to examine the content of the sermon made itself felt. I put it away as a profane impulse.

But the impulse came again with greater urgency, less timidly. I took up the sermon and read it again—this time with detached mind, for critical purposes, to see whether the treatment was really adequate. Are the words adequate to the music? I asked myself. Is the Christ described by the language of this sermon an adequate Christ for us today? I had my doubts. The words used were very august words—omnipotent, omniscient, omnipresent. They were words in description of the personal transcendence of Christ, more than words in interpretation of the mind that was in him. And I began to feel that this is not just what our age is wondering about, what our age is hungering to know. We like to have Christ made the theme of eloquence, but what we most wish is to get at the secret of his way of life. How can I be like him? Do I dare try to be like him in such a world as I live in? What fate awaits me if I should from this day walk in his steps? And this world itself—this secular world of business, of competition, of privilege, of half chances, of no chance at all—is Christ adequate for this real world in which I who love his name and thrill when I hear him praised, must live?

I search through this sermon for some concrete application of the Christian gospel to the social order, and I do not find a clear word of testimony. The social note is missing in this oratorio. The Christ here sung is not the realistic Christ our time yearns to see. This is the Christ of a kind of cosmic grand opera, perhaps as unlike the Christ of Galilee, and of our hearts and homes, as the grandiose figures on the stage are unlike the men and women walking down the street.

I long to hear an eloquent sermon—as eloquent as this master utterance of Dr. Truett's—on the Christ who, after being amongst us for nigh two thousand years, is capable of taking this yet pagan Christendom of ours and making of it the very kingdom of God.

THE LISTENER.

The River and the Delta

A Parable of Safed the Sage

THIS have I observed as I and Keturah went around this wobbly old Planet, that the great Rivers that flow to the Ocean have an hard time getting there because of the Silt which they carry. It is not the Rocks that impede them, but their own Detritus. For we saw the Nile and the Rhine and the Ganges and the Irrawaddy and certain other Mighty Streams, even as we had seen the Mississippi, and every one of them had a great Bar at its mouth, and a low, flat plain of soil through which it crept wearily and sluggishly into the Sea.

And I said unto Keturah, All the four rivers in the Garden of Eden rose in the Highlands in the heart of Continents, and every one of them gathered Silt as it traveled, and likewise the sewage of Cities, and flowed thick and with great and lazy Labour to the Ocean.

And she said, It seemeth a pity, for they flow out as Pure Rippling Springs, and they end their course as Muddy and Unattractive Sewers.

And I said, Keturah, it is often so with Human Life. We spend much of our time admonishing Youth, and reproving it for its Thoughtlessness. But most of the Novels that I read in the days when Novels themselves had not become Silted and Filthy were of the beauty of Unreckoning Youth and the sordidness of Coldly Calculating Age.

And she said, It is a sad thing for Age, not that it groweth old, but that it loseth the Vision and Idealism of Youth.

And I said, It is not the obstacles that lie in the channel of a man's life that impede him from reaching the Ocean of his hopes, but the Silt of his own growingly Materialistick spirit. The freshness and purity of motive, and much of the spontaneity and ardour, that are so beautiful in youth are left behind.

And Keturah said, My lord, we must never grow Old. And if so be that our hairs grow white, still must our hearts keep young. Nor will we seek to cumber our lives as they flow toward the Sea with too many cares of things that clog the tides of the spirit.

And I said, Oh, Keturah, it mattereth not that streams should carry burdens. All of these mighty streams, the Ganges and the Irrawaddy and the Yangtze Kiang and the rip-roaring old Mississippi bear great Ships and are not impeded, but they clog themselves below the water-level in the depths which men see not, but the hidden silt impedeth the flow, and sendeth each of the great rivers out at their latter end in a Dozen Muddy Creeks that crawl and grope, instead of going forth Majestickally and finishing their courses with triumphant shouts. Even so do men whose lives sprang forth from hillside springs, pure in purpose and joyous in spirit, load down their Ideals with Silt and Sewage, and suffer Slow Debasement till they go wearily and obstructed to Oblivion.

And Keturah said, It is not Earthly Gain that can corrupt us, for we possess it not.

And I said, It is not earthly gain that doth corrupt any one, but the love of it, and it corrupteth not only those who get it but those who strive and fail. But we will seek to keep a clear and free channel for our lives, that our Ideals sustain us to the end.

China Learns From the West

By Harry F. Ward

IN THE LAST FEW WEEKS China has been getting a lesson from the west. Since May 30 when the police of the international settlement of Shanghai fired into an unarmed crowd led by students, the local authorities and most of the foreign community have been doing their best to teach China that in international relations the thing that finally counts is force. As one of the spokesmen of this predominant element put it, "Whether you like it or not we live in a world where might makes right."

Even if the official contention that a police station containing arms was in danger—though the evidence at the trial of the students does not support this position—fair-minded defenders of law and order are compelled to admit that the police shot too soon and too many times. Educated Chinese know well that no British crowd with students in front would have been treated that way. They know that the event represents an attitude of dealing with another race, regarded as inferior, on the basis of force. They know also that this attitude is not confined to British.

The leaders of Chinese opinion in Shanghai, who happen to be predominantly western trained men of large capacity, were willing to take a reasonable attitude toward the calamity and treat it as the result of a sorely tried efficient officer suddenly losing his head. On that basis they could probably have controlled their people and the matter would have gone no further. But they were again met with the attitude of force. The response of these in control of the foreign community was in effect "The white man can do no wrong." Behind that there was something else, among themselves. It was, "If a mistake has been made we cannot afford to admit it. In the east the white man must never back down or his prestige is gone. Moreover we don't have to, because we have the force to go through with it if necessary."

FORCE AND MORE FORCE

One section of the Chinese, seeing the danger in the situation, tried to maintain a cooperative attitude and asked for an impartial investigation, with adequate Chinese representation. The majority started a general strike of merchants, students and laborers. Both sections were met by the leaders of the foreign community in the spirit expressed by its leading newspaper in the phrase "unconditional surrender." The volunteers were called out, the marines were landed and more naval vessels were summoned. Force and still more force was practically the only answer that the white man had to a request for reason and justice. A few missionaries who supported the demand of the Chinese intellectuals for a fair investigation and the location of responsibility were literally howled down with a chorus of vituperation in social circles and in letters to the press. Then the American marines were sent to occupy two universities and a high school which had been closed by the local authorities as "centers of bolshevik propaganda."

Again the white man in authority had no answer for ideas but bayonets and bullets.

More than three weeks after the original shooting, the town is still paraded by armed volunteers and by marines yet within the settlement no foreign life has been lost and responsible foreign business opinion declares that the troops should have been withdrawn two weeks ago. But there is a strike on, a strike in which the Chinese merchants have taken a loss of a million dollars in net profits, in return for which they have given the foreigner only a slight inconvenience. But the strike of the laborers is another matter; so while the authorities talk of the duty of protecting life and property they also say, "In America when a strike is on do we withdraw the militia until the men go back to work?" Again the only answer to an economic tactic, which involves severe self-punishment for those who use it, is the pressure of armed force. Now some of the volunteers are talking of opening up the shops by force. "We are getting tired of this strike," they say, and the strange thing is that rational people, including even some missionaries, talk with approval of the proposal, as though it could be done and were justifiable. A missionary of another caliber says, "In the last three weeks the only language that the foreign community has known how to talk to the Chinese is the language of force."

HONGKONG AFFECTED

Now the strike is spreading to the British colony of Hongkong in the south, where a few years since the Chinese seamen tied up the shipping tight, and so effectively withdrew the personal service which makes the life of the foreigner in the east so comfortable that they secured their conditions. This is a bitter memory for those foreigners whose trust is in force. Hence the leading English-speaking journal meets the situation by saying "It is sincerely to be hoped that the Hongkong authorities will act resolutely and ruthlessly. Frankly if they do not we cannot see that there is any future for the colony . . . the Hongkong government must have learnt that the only way of dealing with forces arrayed against them, and that quite as much in Chinese as in foreign interests, is a relentless display of force." On top of that their dispatch quotes a remark of the governor whose sailing for home had been postponed by the strike: "If this nonsense continues I am going to see it through and I do not think the arrangement will be a comfortable one for those responsible for my delay."

As I watch these events and listen to the reiterated preaching and practice of the gospel of force, wondering what its effect will be, I recall a transformation scene that I witnessed in the United States at the time that Japan took Shantung and imposed the twenty-one demands upon China. I saw that news, and the realization of what it meant, work its way into the mind of one of the most brilliant Christian Chinese ever educated in America. I saw him harden under its influence until he was transformed

from a pacifist into an unshakable believer in the doctrine that force and force alone could save China. I remember that other American-educated Chinese of great capacity who was one of those to represent his nation at Versailles. Later he was asked to perform the same service at the Washington conference but his answer was negative and final. He said: "At Versailles China asked for nothing but justice and she got nothing. Other powers got things which were not justice because they had force behind them. I will never again represent my country in an international conference until I have sufficient force behind me to make it sure that China's voice will be listened to." So in recent years the number of western-trained Chinese who believe that China must develop industrialism and militarism in order to meet the west on equal terms in the field of force is rapidly increasing.

BATTLESHIPS TALK

The other day one of the editors of the paper previously referred to met a leading Chinese merchant and asked him how much the strike was costing them in terms of net profit. He was told about a million dollars. "I think that's high" was his answer; "anyhow it's money wasted. If you want to get something for your money do you know what you ought to do with it? Take and put it into battleships and learn how to use them; then you will have a right to talk to other nations and you will be listened to." Again the strange thing is that there are some missionaries in Shanghai who repeat that remark with approbation. But behind their approval, as behind the original saying, is the belief that if the Chinese got the battleships they would never be able to use them properly. It signifies the consciousness of safety of those who are superior enough to get and to use the kind of force that counts in the world we live in, and also a touch of contempt for those who cannot or will not do this.

But is it a safe hypothesis that the Chinese will never learn effectively the lesson which the west seems so intent upon teaching her? Those Chinese who are now talking of war with England on the ground that it could not possibly increase the difficulties of China are of course only seeking an emotional release from the baffling internal troubles of their country. But when one looks into the future the situation takes another aspect. China has 1,500,000 men under arms and what they might do with proper equipment, training and leadership, may be estimated by watching the recent and future actions of the Cantonese army trained by Russian officers. If the western powers are going to insist on discussing China's demand for independence on the ultimate basis of force they will need to ask realistically how much of China they could possibly hold and what meantime would happen to their nationals and their property in this country. The further question of course is what also would happen in India, in Europe and in Japan.

CHINA'S EQUIPMENT

If they are going to continue to talk in terms of force, the Western powers will need to estimate the capacity of China's illiterate millions into whom the significance of re-

cent events is just beginning to penetrate. The other evening an American who speaks Chinese well got to talking about these things with a ricksha coolie. After a few questions about home and family and work and earnings had established an atmosphere, the coolie suddenly said, "Will there be war?" "What do you mean?" asked the American. "The foreigners are very cruel to our workers and their police are very hard on us. The foreigners want everything done their way and then they shoot our students." "But if you fight, the foreigners will clean up China." "Oh no, they won't, we have as many soldiers as they have." "Yes, but you haven't the equipment." "Oh, just about the same." Visitors to the nearby military camp report overhearing curses and muttered remarks that "soon our soldiers will cut the throats of foreign devils." It is not likely, though missionaries of long experience would hesitate to guarantee that it will not happen. It might, despite all the restraining efforts of officials and intellectuals, if another act of violence should be committed by some representative of the western doctrine of force.

The real significance of the lesson that is now being given to China will appear in the long future. I asked a Chinese graduate of Wellesley, educated in the United States since she was nine years of age, in what direction she saw hope for the future of China. Her reply was, "I am sorry to say it, but unless other nations will treat us as they want to be treated we shall have to rely upon force. Give us a generation and we can beat the world. Just look at us from the standpoint of cannon fodder alone." Then pensively she remarked, "I am sorry for the foreigners, they don't understand what they are doing. They don't see where they are going. For my own people I am afraid. They have so much power. I am afraid they may crush other nations."

A GLEAM OF HOPE

But perhaps after all China may develop the wisdom which the western world lacks, and may learn from the present lesson something concerning the effectiveness of force which has been always concealed from those who use it. It should be easy for China to comprehend in international affairs the stupidity and futility of force because her ancient wisdom has long taught her that in personal relations. In a little while she will begin to analyze what the foreign community of Shanghai has secured by its recent attitude. Its members don't want labor to organize, but the labor unions of Shanghai now number 180,000, eighty per cent of whom have been gained because the authorities decided to ignore the request for an enquiry into the shooting and to deal with the strike on the basis of repression. They don't want the students and workers to get together, but their policy is welding them closer as the weeks go by. They are afraid of Russian influence in China, but their attempt by force to suppress all printed matter which their ignorance and excitement can label as bolshevik means of course the gain of thousands of readers for communist propaganda. They don't want to lose their special privilege of extraterritoriality but their resistance to moderate proposals to gradually restore Chinese sovereignty and give Chinese a share in the government of the settlements, and their use of force to prevent the discussion of

these
the un
realize
dustry
have
of the
been t
man,
they c
Chines
their p

E

quaint
in the
whose
of the
am gl
bigges

The
scribe
unusu
and se
all wo
One fi
comes
thing
overlo
that in
great
are al
and s
thing
to be
a sick
witho
The k
on wi
ambiti
things
am ac
chair

As
variety
soon
of cou
who f
follow
more
as to
plan
and to

these things, has sent the campaign for the abrogation of the unequal treaties like wild fire throughout the land. They realize the menace to their profits of growing Chinese industry and commerce. Yet as a result of their policy they have probably brought upon themselves a Chinese boycott of their goods. One of their most profitable enterprises has been their attempt to stick a cigarette in the mouth of every man, woman and child in the land. Since the strike, which they could have avoided by using reason instead of force, Chinese papers are refusing their advertisements and in their place are printing "Buy Home-grown Products," "Buy

Love of Country Cigarettes" and the Chinese tobacco factories are running day and night. Today educated Chinese are saying, "You westerners need not be afraid of another boxer movement; we have at our command more terrible weapons."

Pondering these things, will the west learn in time the falsity of that lesson concerning the function of force, which certain of its interests are bent on teaching China? Or will China have to discover that for herself, and can she do it in time? Will it be her lot to join with India in teaching the west the true wisdom of life in this matter?

Practical Mystics

By Rufus M. Jones

EVERY TIME I VISIT a new place anywhere in America and stay long enough to become well acquainted with conditions, I always discover some person in the region who is a forty horse power Christian and whose life is raising the whole moral and spiritual level of the community. Very often it is a woman, though I am glad to say that neither sex has a monopoly of this biggest of all big businesses.

These dynamic persons whom I am endeavoring to describe are of course always unconscious of possessing unusual grace or power. They go about their tasks of love and service with a certain ease and naturalness that attend all work done by "second nature," or "derived instinct." One fine feature too, of their contribution is that it usually comes as a by-product of their lives—not as the main thing aimed at. Generally they are very busy persons, overloaded with their own life-work, their vocation, but that in no way prevents them from being transmitters of great moral and spiritual forces; quite the contrary, they are all the better transmitters because they are steadied and stabilized with a weighty occupation. The peculiar thing is that they are always *there* when something needs to be done for the Church or for the community, or for a sick neighbor or for some central cause that would fail without a strong hand and a consecrated spirit behind it. The kind of persons I keep discovering in my travels work on without fuss, worry or friction, without jealousy or ambition, and they are concerned only to help to make things go forward. This may sound too angelic, but I am actually writing from observation and not from arm-chair reverie.

SUPREME ASSET

As you watch these practical saints operate, in a great variety of affairs and under very different conditions, you soon see that their supreme asset is personality, though of course they do not in the least suspect it nor do those who follow their leadership know very clearly why they follow so naturally. They possess a certain swift, and more or less sure sense of direction and a kind of intuition as to what ought to be done. It is natural for them to plan and decide, natural also for them to feel confident and to inspire confidence in others.

I have no doubt that in many instances such persons are born with peculiar gifts and endowments. They are, as the French say, *bien né*. But those whom I have known best have had something more than natural equipments. They have been "transmitters," as I have said, of forces whose source was beyond themselves. When love, joy, peace, good temper, kindness, generosity, fidelity, gentleness and self-control appear in a life—appear continuously and in a triumphant quality—we may as well conclude with St. Paul that these traits are the fruit and harvest of the spirit. They furnish the best evidences there are that the life which reveals them has come into contact with God.

We have glorified all sorts of tests of orthodoxy, except the real test. Men have assumed that truth must run, like the water in old Roman aqueducts, always on one unvarying level, with no reference to the curves and the contour of the ages, and they have tried in vain to join all faith into the form and mould of some ancient formulation. But all this effort misses the mark by which faith is surely known and verified. St. Paul prayed that his friends might have "peace and joy in believing." He evidently thought that a faith which had the demonstration of peace and joy was more to be desired than one that conformed with some external standard. In fact interior traits of spiritual life and power outweigh all other tests of fellowship with Christ.

CONFORMITY AND NONCONFORMITY

These persons whom I find so effective in their communities are sometimes very zealous in their conformity to ancient standards and, again, sometimes they think nothing whatever about external standards. In these matters it is largely a question of their education and the religious climate in which they have lived. In any case the effective factor is never the quality of conformity or of non-conformity, but the formation of a rich, Christlike spirit which makes them radiant and dynamic. I am inclined to think, and this is what I have been leading up to, that this way of life is the noblest form of mysticism. It is the practice, often the unconscious practice of the presence of God. I have often felt, as I have watched these

rural saints, these makers of community spirit, these builders of the kingdom of love and peace, a kind of majestic sense of awe. They seem to be lending their hands to a vaster Soul that is working through them. They are organs of a larger Life than their own. They would deny that they were mystics, if you asked them. They would say, "No, I am not a mystic. I have no mighty experiences. I am too practical and too commonplace ever to be a mystic." Well, according to my gospel, a mystic is always practical and the more effectively practical the more truly mystical. God reveals Himself in many ways and any way that lets His life break through and mould the atmosphere and spirit of a village, of a church, of a school, of a college or of a Sunday school, is a revelation of God, and the person who is in some sense the fresh present day organ of the Life of God is just so far a practical mystic.

Many years ago Elizabeth Stuart Phelps wrote a story which was widely read, called "A Singular Life." Its hero was one of these high horse-power saints of whom I have been telling. He changed many lives from low power efficiency to high power efficiency. He reduced the forces of evil and widened the area of light. He quickened pure unselfish love and he exhibited a noble type of sacrificial spirit. He was a practical mystic, though the author did not use the phrase. I am contending, however, that it is a mistake to assume that such lives as these are "singular" lives. The high power life is the normal life, and such lives are more numerous than many suppose. I meet them on trains, on ocean steamers, on holiday trips, on casual walks, and, as I have said, wherever I stay long enough to get acquainted with any neighborhood that I visit. They are the outstanding evidences of Christianity. They are worth a thousand editions of Paley's "Evidences." They walk about their ordinary tasks of life without knowing that their faces shine, but they are in the true apostolic succession, and they live in the demonstration of the spirit and power.

Denominationalism Is Going!

By Frank Kingdon

THE MOST OBVIOUS FACT about Protestantism is its division into denominations. I use the word denominations instead of sects because it more accurately describes the true situation: we are divided by what we are called rather than by what we think or believe. Our names separate us rather than our creeds. This was not always so. Men used to fight for details of doctrine but our denominations do not reflect any such division now. The fundamentalist-modernist controversy does but our Protestant sects do not.

Most of us have not deliberately chosen our denomination, we have inherited it. I am a Methodist. I know why I am a Methodist. It is because my father was, and his father was, and his father was converted under John Wesley's preaching. I am the Methodist fruit of a Methodist family tree. There are heroic souls who have broken with their inheritance on grounds of conviction and have united with other denominations, but the large majority belong to the church in which they were cradled or into which they were married.

Our historic differences have been crystallized into institutionalism and an institution has a tendency to breed loyalty to itself altogether apart from the convictions it was founded to serve. This institutionalism is the curse of modern Protestantism. It glorifies denominationalism altogether apart from usefulness. It breeds envy and a heathen spirit of competition among churches. It sacrifices the prophet who has nothing but a message from God to the "go-getter" who can build churches, raise money and fatten statistics. It substitutes loyalty to a sect for love for Christ and looks upon the Kingdom of God as a denominational haven. I think I never get quite as sick of any word as I do of "Methodism" and I presume men of other denominations get "fed up" on their denominational shibboleth in the same way.

RELIGIOUS EDUCATION

Denominationalism is going. In spite of the secretaries and the editors and the superintendents it is on its way to destruction. Economic reasons will help to destroy it. The commercial world will not always swallow the economic waste involved in our present sectarian divisions. The church has to call the commercial world to repentance for many of its sins, but the business man is absolutely right when he flatly states that the churches have no right to waste the resources of society on the perpetuation of historic differences that have lost their meaning for our own day. Every new church built, every extra minister paid is a drain on our economic life, an extra load that has to be carried by the cost of living, it will not be long before men will demand a reckoning from the churches on this score.

The realization of the scope of a vital program of religious education will help destroy denominationalism. It is going to take the whole Christian church working together to overcome the religious illiteracy of our times by putting on a program of religious education that will match the program of the public schools. No one denomination can do it, the denominations working separately cannot do it. The rank and file of our people have not yet awakened to the significance and size of the problem of religious education. When they do they will realize that it is the one supreme task of the church and denominational divisions will pass like chaff in the fire.

The spread of intellectual integrity will be a factor in the destruction of denominationalism. Our excuse for our denominations has usually been that they represent merely the many-sidedness of the intellectual approach to religion and therefore are an aid to intellectual honesty. But when the intellectual adventure ends in the blind alley of a creed, our denominationalism blunts and defeats the intellect.

We either have to be guilty of intellectual dishonesty by refusing to question the creed or we have to say plainly that we look upon it as an interesting historical document which we can interpret in our own way for our own day. I suppose that none of us accepts literally all the statements of doctrine of the churches in which we hold membership. The rising tide of mental honesty will wash away our denominational walls founded as they are on the insecure foundations of verbal quibbles and worn out theories of the universe.

N
With
All pr
So tha
Togeth
Health
Love f
Oh, le
A livin
In the
Your
Trust
Abidin

T
tion
his fire
ganda i
even d

Concer
Public

ents wi
—vast
be at
than to
student
name "
nese st
alumni
son. F
treated
There
positive
owners
in the
The go
asked o
upon th
Africa
possible
there is
ating a
which
charact
represe
more d

The M
Delight
Oxfo
its for

Two Sonnets

The Almighty Spinner

NOW has the Spirit spun a mighty thread
From mind and heart to sensitive heart and mind
With terrible everlasting power to bind
All prescient lives that by His life are fed
So that they suffer and are comforted
Together, and in mute communion find
Health for the broken, glory for the blind,
Love for the sad with no tears left to shed.
Oh, let the thread be fast, my soul, nor break
A living strand in anger; be at rest
In the brave web that holds you sevenfold sure.
Your comrades share your travail; for their sake
Trust in the love your loving has confessed;
Abiding in His bond you are secure.

MARGUERITE WILKINSON.

In an Age of Science

THE little world of olden days is gone,
A thousand universes come to light;
The eyes of science penetrate the night
And bring good tidings of eternal dawn;
There is no night, they find, there is no death,
But life begetting ever fuller life;
They look still deeper, and amid the strife
They note pervading harmony. The breath
Of morning sweeps the wastes of earth,
And we who talked of age become as gods,
Scanning the spheres, discoursing of the birth
Of countless suns. No longer human clods,
We stand alert and speak direct to Him
Who hides no more behind dumb seraphim.

THOMAS CURTIS CLARK.

British Table Talk

London, July 10, 1925.

THE FOREIGN SECRETARY happily shows no disposition to make a breach with the soviet government. Many of his firebrand advisers would have him treat the Russian propaganda in China as an occasion for ending trade agreements and even diplomatic relations. This he is not prepared to do, at least so far. . . . News from China comes

Concerning Public Affairs

through more quickly now. Judging from letters I have seen there has been a real danger in central China from the coalition between students with great ideas and programmes, and the mass of Chinese—vast in number and armed with army weapons which might be at hand. It is in some places easier to awaken the crowd than to direct it wisely, as Gandhi found in India. As for the students themselves their position is not understood here. The name "student" suggests our western university. But the Chinese student is not in the least like the Oxford man or the alumni of Yale or Harvard. He is a much more privileged person. He takes himself very seriously. None the less, if he is treated patiently and with understanding, he may save China. . . . There is no brighter prospect in the coal-trade. The miners positively refuse to consider the terms suggested by the mine-owners and there looks to be a deadlock before us; and that too in the trade which provides the most important of our exports. The government has not taken any official action, but it has asked one of its number, Mr. Bridgman, to have a watchful eye upon the arena. . . . The affairs of France and Spain in north Africa are not considered any concern of ours; but it is impossible to isolate any such happenings and without question there is a party in France, which would gladly see us co-operating against the Riffs. . . . The liberals have had a meeting in which their unity was affirmed; Mr. Lloyd-George with his characteristic wit made fun of the premier's great principles, and represented Mr. Baldwin as saying to those who demanded more definite directions—"Don't interrupt the sermon!"

* * *

The Man Whom Oxford Delights to Honor

Oxford had to elect a chancellor last week. Lord Curzon, its former chancellor, died; and before Lord Milner could be

elected, he also died. Thereupon the thoughts of many members of the university of all parties turned to the most eminent of living Oxonians, Lord Oxford and Asquith. For some time there was no other nomination. Certain traditional opponents magnanimously supported the claim of the statesman we used to know as Mr. Asquith. Then the conservative conscience, or what is taken to be that, awoke. The die-hards in church and state began to wonder whether the ancient university should have for its head a liberal statesman. Some said that he had advocated and secured the disestablishment of the Welsh church. Others that he had permitted the labor party to take office last year. Others declared that he had slighted the university by ridiculing the method of bestowing the degree of master of arts—the degree is conferred upon all who are B. A.'s if they keep their names on the book of their college and pay a fee. Of course, those who lay stress on this last argument are either insincere or fools. But in the heart of the matter there was the unwritten claim that Oxford must be a tory preserve. The agitation grew stronger after Lord Cave had been nominated. Some statesmen, who had previously supported "Asquith," declared that they had only done so because no other was in the field, and they knew that he would forgive them if now they supported Lord Cave! The election day came; the M. A.'s from the backwoods rolled up in strength nominally to defend the church, but in reality to hit the liberals and keep at bay the forces of revolution. Oxford maintained its character. An admirable but not particularly distinguished tory was elected. Lord Oxford was made to see that his university, in which he was a most brilliant figure, would have none of him at its head. In a changing world it is interesting and reassuring to find something which does not change. The Oxford M. A.'s live up to their traditional part.

* * *

The Decline in the Numbers of the Clergy

An archbishops' committee of some importance has considered why there is a shortage of candidates for holy orders. They find various causes; intellectual uncertainty, the decay of family religion, the financial position in which a man may find himself after he has been ordained, others no less serious. Among their

suggestions they deal in this way with the creeds: "We are, however, of opinion that great relief would be afforded if the declaration made by the bishops in 1922 could be followed up by a statement from the episcopate as a whole to the effect that, recognising the intellectual difficulties which arise out of some of the clauses in the creeds, they would not look upon perplexity or uncertainty on such points as in all cases a necessary barrier to ordination, and that they would give consideration to any such difficulties brought before them individually." No doubt the financial problem is serious; but they are right who go deeper. Why are there fewer men of private means offering to take orders? The church of England has always been able to claim the services of many such men. Otherwise it could not have staffed its cathedrals and parishes. Now there is as distinct a shortage here as among those who have to depend upon their professional income for their bread and butter. It is much more likely that young men of promise are deterred by the uncertainty of their faith and perhaps by their feeling that the church does not take its task seriously enough. From the public schools and universities there is a diminishing supply of candidates. One paper says that the average age of the clergy is fifty-two; and only twelve per cent are under thirty. That will show how serious the matter is.

* * *

An International Religious Conference

On Monday, July 13 there is to be held a conference under the auspices of the council for the interchange of preachers and speakers between the churches of Great Britain and America. The meetings are to be in St. Martin's at 12:15. On each day the speaker is an American preacher and the chairman a representative of British religious thought. The programme will be of interest to American as well as to British folk. Monday, July 13—Chairman, Rev. H. L. R. Sheppard (Vicar). "America and the Rest of the World." The Rt. Rev. G. Ashton Oldham, Bishop Coadjutor of Albany, N. Y. Tuesday, July 14—Chairman, Rev. J. D. Jones, D.D. (Bournemouth). "The Christian View of Social Reform." Rev. Nehemiah Boynton, D.D., of Brooklyn, N. Y. Wednesday, July 15—Chairman, The Bishop of London. "Fundamentalism and Modernism." Rev. Alexander MacColl, D.D., of Philadelphia, Pa. Thursday, July 16—Chairman, Rev. Archibald Fleming, D.D. (St. Columba's). "The Church Universal and International Peace." Rev. Lynn Harold Hough, D.D., of Detroit, Michigan. Friday, July 17—Chairman, The Bishop of Willesden. "The Latest About Prohibition." Rev. Dr. Charles F. Wishart, President of Wooster College, Ohio.

* * *

The Primacy of Rome

That venerable leader of Anglo-Catholicism, Lord Halifax, has been speaking upon reunion with Rome. He has given to his generation a wonderful example of fidelity to conviction. Where he stood a generation ago, he stands today—an outpost of the church of England wistfully exploring the possibility of reunion with the Roman communion. And, many years ago, Rome considered at his insistence the question of acknowledging Anglican orders, but Rome definitely and as it seemed finally refused to acknowledge them. In spite of that decree Lord Halifax waits patiently for a sign from Rome and from Canterbury, that they are ready to heal their divisions. It should be said without any reservation that Lord Halifax commands the respect of all Christian folk; he is a man of great faith, and unswerving courage. Yesterday he spoke before the Anglo-Catholic congress upon the problem of reunion. He quoted a letter which he had received from Cardinal Mercier, in which the Belgian prelate had urged that "unity can be realized," since it was the will of the divine Saviour. Rome and England were united, Lord Halifax declared, for 1000 years and might be again. What the primacy of the holy see meant he proceeded to explain in the subtle fashion which plain men

find it hard to follow. "The authority of the pope (according to Roman teaching) is not an authority separable from that of the episcopate, but when acting in full unison with the episcopate, he is to be regarded as the center and symbol of unity, invested in virtue of his office with apostolic authority over, and solicitude for, the visible church of Christ throughout the world." Lord Halifax declared that reunion was impossible unless the primacy of the Roman see along some lines is granted. No undue interference with the status and prerogatives of the see of Canterbury need be feared, but reconciliation with Rome, he asserted, would immeasurably enrich the church of England.

The bishop of London, speaking at the same congress, said that no member of the Anglo-Catholic party had any right to go over to Rome unless he were convinced that Anglican orders are invalid. But most men ask, Will and can Rome ever concede that Anglican orders are valid? So far Rome has pronounced with all the emphasis of which it is capable that these orders are invalid. Will Rome bargain with the Anglo-Catholics? "Give us the primacy of Rome and we will give you the validity of your orders." I doubt it.

* * *

The Tennessee Trial

As a matter of news the papers are dealing with the trial in Dayton. I can find no evidence that our scientists and thinkers are taking alarm. Of our public men Mr. G. Bernard Shaw takes the prosecution of Mr. Scopes most seriously. Not that he defends Darwinian evolution; like Samuel Butler he delights in nothing so much as an attack upon "natural selection." But the defenders of the traditional view of creation only find comfort from such attacks by forgetting that when men of science and other thinkers dissent from Darwin, they only do this because they hold other views of evolution. It is evolution none the less, though it is "creative evolution" for which many of them stand. Such is indeed Mr. Shaw's doctrine; he shall spake for himself: "Mr. Bryan, Mr. Butler, and the legislators of Tennessee do not believe in any sort of evolution. They believe that God invented and constructed them once for all in the garden of Eden, and that he looked on his work and saw that it was good; and they have ordered that the school children of Tennessee be taught to look forward to an eternity of incorrigible and unimprovable (because perfect) Bryans and Butlers leading and governing that happy state until the day of judgment. Let America look to it; and let the newspapers and pulpits of Tennessee rally to their duty lest their State become a mere reservation of Mormons and moral cowards. They can put a stop to this monstrous nonsense of fundamentalism in a single Sunday if they have the courage of their profession; and no Sunday in America can ever be better spent." The real issue, as it is understood here, is not whether or not people believe in the Darwinian hypothesis but whether science is to be free or drilled to order by an authority external to science.

* * *

And So Forth

The French lawn-tennis players have won much glory at Wimbledon. At the moment we are nowhere. Susanne has been incomparable once more. . . . The salvation army with its fine genius for pageantry has celebrated the diamond jubilee of the Christian mission out of which it sprang. William Booth chafing at the slowness and conventions of the Methodist new connection, and Hudson Taylor in the same year driven almost to despair by the indifference of Christian people to inland China alike were driven to do work greater than they knew. . . . The Wesleyan Methodist conference opens soon with Dr. Ritson in the chair. He has spent the last twenty-five years in the service of the Bible society but in choosing him the Wesleyan Methodists have not only done honour to a great servant of God, but they have also elected a born chairman of assemblies. Dr. Ritson is to preach in Lincoln cathedral.

N
re
sympat
to reck
he exp
"radica
tism.
ethics,
pretatio
EXPE
ing Co
the fac
Paul C
cago an
the Op
ical wo
he adm
sociatio
ship an
The
signific
are ten
temptat
the who
and con
empiric
rather
begin t
orders
industri
aware c
start w
the mea
A cor
cious.
and asse
control
world i
order b
ence or
the stal
tingent.
the oc
choice
are diff
Philo
recurre
eral, m
They l
ticular,
see the
unique.
tions, f
they sw
and the
Know
of the r
jects, t
sorts of
out, to
tions.
science
ures of
stead th
in gene
ends, in

The Book World

Experience and Nature

NO LIVING PHILOSOPHER has a wider circle of eager readers in America than John Dewey. They are not all in sympathy with his views but even his critics know that they have to reckon with every book he writes and with the kind of philosophy he expounds. The name he prefers for his way of thinking is "radical empiricism," but it also goes under the name of pragmatism. He has now a long list of books dealing especially with ethics, logic, education, social psychology and philosophical reinterpretation.

EXPERIENCE AND NATURE, by John Dewey (Open Court Publishing Co., \$3.00) is interesting, in addition to its subject matter, by the fact that it consists of the first series of the Carus Lectures. Paul Carus founded the Open Court Publishing Company in Chicago and was the editor through a long period of *The Monist* and the *Open Court*. He was also the author of a number of philosophical works. His family established a lectureship in his memory to be administered in connection with the American Philosophical Association. Professor Dewey was chosen to inaugurate the Lectureship and delivered some of these lectures under those auspices.

The first chapter elaborates the meaning of "experience" and the significance of the empirical method in philosophy. Philosophers are tempted—and the transcendentalists have succumbed to the temptation—to set out with a theory, or a point of view, and to see the whole world through it. The true empiricist takes the tangled and complex world as it is found and points out what is in it. The empirical method is just the method of "pointing and showing" rather than that of logical reasoning from ideas. Before men begin to reflect life is already organized for practical ends into orders and arrangements of various sorts. There are clans, cults, industries, arts and customs of many kinds before men become aware of such order and organization. Non-empirical philosophies start with the assumption that some one of these systems furnishes the measuring rod for all the rest.

A conspicuous aspect of this world as experienced is that it is precarious. It is fundamentally hazardous. We may deny chance, and assert universal law and uniformity of nature, but in spite of all control obtained through science and machinery and insurance, our world is precarious. There is some stability, some harmony and order but not such as to justify the claim of any absolute permanence or unchanging reality. Life is a union of the hazardous and the stable, of illusions and ideals, of the necessary and the contingent. This problematic and conflicting character of the world is the occasion of the rise of thought, of reflection, as it is also of choice. Change is real. There are beginnings and endings. There are differences in the rate of change.

Philosophers have had a tendency to overestimate the regular, recurrent aspects of experience. They have magnified the general, more extensive features into pure being and into absolutes. They have not given due importance to the individual, particular, intensive. But the empiricist, endeavoring always to see the actual, takes account of the transient, of the little, the unique. He maintains his caution with reference to standardizations, formulae, generalizations, principles and universals lest they swallow up and obscure the spontaneous, the unpredictable, and the ineffable.

Knowledge, in a truly empirical sense, involves the method of the natural sciences, which proceed by actually handling objects, tearing them to pieces, manipulating them through all sorts of perceptual processes of analysis. Its object is to point out, to show just what they are under various, concrete conditions. It is therefore closely allied with the arts. "Physical science would be impossible without the appliances and procedures of separation and combinations of the industrial arts." Instead therefore of regarding science as having its results merely in general laws it would be as true to say that it has diversified ends, increased wants, and multiplied the means of attaining

them. The object of science then is not merely a mathematico-mechanical world but includes also the objects of love and appreciation both sensory and ideal.

Knowledge is not merely of forms and universals, of the static. It must recognize the temporal character of reality. True knowledge begins with opinion, and opinion is a venture, and becomes the source of new operations, of new histories, of discoveries and of new creations. "Changing the map of the world effected an existential change." Intelligence is *creative*. The mind emerges in communication. It is social and is not to be set off against body as something of an opposite order. But this is not the adoption of "materialism." It is a statement of the method and the procedure of experience in which recognition and development of meanings appear. "The mind emerges." In this connection there is an illuminating discussion of the significance of language.

Throughout the entire work runs this insistence that many of the most baffling problems of philosophy arise from the false separation of things which belong together and interact. Thus whenever the mind is put over against its object there enters the possibility of scepticism as to whether the mind can know its object; when the self is thought of as confined within the skin of an individual there arises the old difficulty of solipsism; when thought is identified with general ideas how can it deal with the perceptual objects of immediate experience? The chapter on "Existence, Ideas and Consciousness" shows still further the author's insistence on the necessity of avoiding this persistent fallacy. True perceptions are those upon which successful action is based. Knowledge is directly concerned with reality, not merely with meanings, that is, subjective states. "No knowing takes place without an overt act." Consequently having ideas involves the remaking of meanings and reality.

By this route the book comes naturally to the problems of art and of value which are among the newer and very significant developments of Professor Dewey's philosophy. In art, as in play, there is an extension of experience. There is no essential difference in procedure between useful and "fine" art. Thinking is pre-eminently an art, and thinking is related to action, to direction of behavior. This, of course, involves a larger conception of use than is commonly understood by utility. It means enlargement of outlook and extension of ideal reconstruction. This may perhaps best be grasped by remembering that science is not in a separate sphere from art. "The history of human experience is a history of the development of arts." Art is a device in experimentation.

In the final chapter on Value the distinction is made at the outset between what is experienced as valuable and the theories about value. Any theory of values carries us into the field of criticism and away from the immediate sense of the values themselves. What criticism can do is to show the conditions under which value is found and to suggest means by which values may be sustained. Criticism is not for its own sake but for the sake of instituting and perpetuating more enduring and extensive values. "Philosophy is and can be nothing but this critical operation and function become aware of itself and its implications, pursued deliberately and systematically." Philosophy does not furnish motives, but it shows men that they are not fools for doing what they already want to do.

This work carries Professor Dewey's philosophy into new extensions. There is but one great field of experience upon which he has not elaborated the principles of his pragmatism, and that is religion. But here and there in his writings there is already apparent the possibility of an enlightening treatment of that subject. In this work he takes more explicit account than elsewhere of the fact and the importance of rites and ceremonies in expression of the idealisms of human nature. In passing hints he identifies religion with the broad outlook of man upon the larger implications of his experience. In his treatment

of moral and esthetic values he makes explicit a method which becomes fruitful for any one who is interested to apply it to religion. Just as he gives validity to the extension of our experience by artistic and scientific imagination, keeping them always in close relation to conduct and concrete values, so it

would seem inevitable that he or some one else should some day make an interpretation of religion which puts it into the same vital and fruitful relation to the institutions, beliefs, symbols and strivings which go under the name of religion.

EDWARD SCRIBNER AMES.

CORRESPONDENCE

No Protestant Monasticism

Editor THE CHRISTIAN CENTURY:

SIR: "Back to Benedict" by H. Richard Niebuhr in The Christian Century, July 2, intrigues attention and provokes question by its forceful plausibility. One can but admire the word-play on historical comparisons as between the present evil age and that long period when monasticism flourished in Egypt and Europe. But are not the historical contrasts even stronger? Can our world-time be classed with any previous one, save as it holds its own in the continuous course of political and social evolution of the race?

Knowing what is known of Romanism and Buddhism in their monastic features is it likely that Protestantism has reached a pass when it should invent a "new monasticism?" An adage fit to apply here is, "More than plenty is enough." Probably "monks" and "nuns" do superabound now as compared with Luther's day. Monasticism, now so prevalent, is so leopard-like that it cannot change its spots. Doubtless the new orders that spring up over night in the Roman and English churches do modify some of their rules and set up distinctive kinds of services to suit the changed times. However, monasticism by its very idea and practice is tied up to "the established order," retains its old prestige and spirit of traditionalism, credalism, sacramentalism, magicism, and extreme "fundamentalism," as note the published support given by representative Catholics to the anti-evolutionists of Tennessee.

It will prove difficult, if not impossible, to create a modern Protestant monastic revival, should it be attempted, that would not ally itself with everything reactionary and obscurantist. Better the liberal, better the radical, who sees and recognizes actual evils today without blinking the facts, who tries to keep pace and peace with all truth whether scientific or biblical, than the monk, were he the equal of Benedict or that Dominican Tetzel trying to cheat the world by "indulgence-sales" in aid of building St. Peter's at Rome. All in this article, "Back to Benedict," that speaks loudly for a reformation within Christian lines carries our full assent. Protestant believers should rouse themselves to break with godless worldliness and to a conscientious obedience to Christ's precepts and to the American constitution with all its amendments.

Lombard, Ill.

QUINCY L. DOWD.

Second Best Sermons Wanted

Editor THE CHRISTIAN CENTURY:

SIR: I move that next year the twenty-five greatest preachers be allowed to contribute their second best sermons. Sermons such as Jefferson, Newton, Gordon, Hough, McConnell, have preached for us so far surely come from souls that are capable of answering our cry for more. We are willing to stand a dose such as Mark Matthews gave us in order to enjoy the nutriment of his colleagues. And then we can always use the spice which Billy Sunday is sure to sprinkle when his turn comes.

Furthermore here is a confession. The sermons that have appeared so far have been a "very present help in time of (Saturday night) trouble," for some of us rural preachers who cannot afford the two dollar rate of the Pennsylvania concern! Our congregations can see a great growth in their promising ministers in the last six months!

Weedville, Mass.

B. V. DELTON.

A Timid Understatement

Editor THE CHRISTIAN CENTURY:

SIR: The article, "Was Jesus a Patriot?" by Mr. Kirby Page, which appeared in your issue of June 24, struck me very forcibly, especially as I read it first on the Fourth of July after I had prepared a sermon for the following day on "Can a Christian be a Patriot?"

Frankly, I am seeking for light on the question of war and its relation to the ethics of Jesus. I have come to the point where I heartily agree with most of the opinions expressed by Mr. Page. But where I am stumped is on the final conclusions to which such opinions lead. As stated by Mr. Page, they seem to me altogether too tame. I refer especially to his statement: "The most extreme penalty that the Christian patriot may be called upon to endure is the temporary loss of political freedom rather than use the weapons of hatred and bloodshed." (The italics are mine).

Surely this is a timid understatement of "the most extreme penalty!" If George Washington and his associates had refused to use the weapons of warfare, the American colonies would have remained subject to England and the United States would not have been. If Abraham Lincoln and the north had refused to fight, the negroes would have remained enslaved and the union would have been permanently severed. If Mr. Kirby Page's presentation of Jesus' attitude on patriotism is true, then every military struggle for political liberty is a crime, the declaration of independence was a great mistake, the heroism of our national leaders in the revolutionary and civil wars was misguided frenzy, and we should observe the Fourth of July in sackcloth and ashes. If this is what Mr. Page means, why doesn't he say so?

Obviously, if all the professing Christians in the United States were to adopt the teaching of this article and refuse to fight under any and all circumstances, our nation would speedily become subject to some foreign power not possessing any scruples about warfare. If this is what we ought to welcome, why doesn't Mr. Page say so? Why whittle down the inevitable consequences of such a doctrine to the individual's "temporary loss of political freedom?"

Jamaica Plain,
Boston, Mass.

LUTHER B. MOORE.

American Economic Imperialism

Editor THE CHRISTIAN CENTURY:

SIR: Congratulations on the stand your publication has taken on China and Japan and Mexico. During four years residence in China my heart beat in sympathy with the young patriots who saw their age-old fatherland the victim of western commercial exploitation backed up by western militarism. Travel in Japan led me to an immediate appreciation of the qualities of her great people. I have never been in Mexico, but my experience in China, the Philippines, Japan, and India predisposes me to accept your view as the true one regarding the situation there. I must mention also your justice to the Negroes every time you mention them. I have taught in Fisk University and know and respect and love the African element in our composite population.

May I be presumptuous enough to state that I see one great pressing problem of the orient today missing from your col-

umns? It is a problem, too, in which America is more directly interested and for which she is more directly responsible than in the case of Japan and China. I refer to the occupation of the Philippines by American big business backed by the American army and navy. My term of service in the University of the Philippines had hardly begun before the sham of the whole situation revealed itself. The American chamber of commerce in Manila figures that it will take about thirty more years to get the gold out of the mountains of the islands—a business which is paying 85 per cent annual dividends—and that it will also take about thirty more years to “prepare the natives for independence.” This, in the face of the Filipino history of the past few centuries, is preposterous.

Iowa City, Ia.

R. D. NELSON.

THE SUNDAY SCHOOL

Lesson for August 9. Acts 15:36-41; 16:1-5

The Discovery of Timothy

IT WOULD be interesting to devote this hour to John Mark and the “gospel of the second chance.” Barnabas favored that attitude, but Paul would have none of him. Barnabas runs true to form; always he shows the magnanimous spirit, always the kind heart. It seems that Mark failed to show the proper courage when on the other journey and Paul would not waste time with him. Paul wanted results. He was something of an expert in choosing men and he would not risk Mark. Barnabas, however, took him and apparently made a man out of him, just as a long time before he had sought out the neglected Paul and put him in the ways of progress. Paul may have forgotten this.

But it is not of John Mark, however worthy our attention, that we will think now, Timothy demands our consideration. Young men of his type are always of supreme interest. Timothy was a mixture of Greek and Jew. No doubt he had the athletic body and the cultured mind of the former and the singleness of purpose and religious enthusiasm of the latter. Hillaire Belloc in a book entitled “The Jew” notes that the Jews succeed because they go headlong into whatever claims their interest. Does a Jew go in for money, then he makes it; does he go in for the violin, then he plays well and thinks not about money; does he go in for science, then he bends all of his energy in that direction. This is an illuminating observation and essentially true. Paul was constantly looking for choice young men and when he saw Timothy, his heart leaped for joy.

Paul found him because he was looking for young men. I have recently been interviewing high-school boys. I found several, from fifteen to seventeen, who had never been asked by parents or ministers to become Christians. I fairly gasped at this situation. Imagine a father and mother who never had mentioned the advantage of accepting Christ to their own child.

Imagine a pastor who would allow a boy to grow up in his Sunday school until he was of high-school age and who never had talked with that boy about religion. Some of these boys I induced to join the churches on Easter day. One day a fine, clean-cut, positive youngster came into my room. “What do you intend to do when you grow up?” I asked. “I have determined to go to China as a missionary.” He quickly replied. I found that he had a home of true religious atmosphere and that an uncle was a successful missionary in China. It was a refreshing experience. Here was somebody who was not going to be an engineer or an insurance salesman. What pleased me most was the quality of the boy—another Timothy.

If you desire to get the right slant upon modern youth read “Tradition and Jazz,” by Fred Lewis Pattee. He shows you how it is a mark of senility to complain that the oncoming generation is worse than the fathers. He tells you that in every age since Aristotle old men have taken that attitude, when, as a matter of fact, we know that each succeeding generation has been just a little bit better than the one before; progress demands that; evolution confirms it. It is a sign of hardening arteries to find fault with the youngsters. The present generation of young men and women, while they have their faults, just as we had, are the happiest, freest, cleanest, healthiest, brightest and best generation that the old earth ever looked upon.

Timothy, son of a religious mother who in turn had behind her a noble mother—became a tower of strength to the new church. That athletic body made him a kind of John Hodder; that devoted mind made him a spiritual dynamo. “Well reported of” when Paul found him, he continued to be “well reported of” until the end. He became a son in the gospel to Paul, and always he was a profound comfort to the great apostle. So well did he learn from his Master, that in time Timothy became one of the greatest of the early leaders of Christianity.

JOHN R. EWERS.

SAFEST and BEST

♦♦♦

*Life, sickness and accident
insurance for clergymen
at bottom cost*

♦♦♦

Literature promptly sent on request

♦♦♦

The Ministers Casualty Union

Suite 440, 15th and Oak Grove

MINNEAPOLIS

MINN.

Contributors to This Issue

HARRY F. WARD, professor of Christian ethics, Union Theological seminary; author of many books on social aspects of Christianity. Dr. Ward is just returning from a year's lecture tour in the orient. Of his lectures in China, President A. J. Bowen, of Nanking university, in a private letter, says: “Dr. Ward has done a greater service to the cause of Christianity than any man who has ever come from the west to China as a lecturer.”

RUFUS M. JONES, professor of philosophy at Haverford college; author “Spiritual Energies in Daily Life,” “Social Law in the Spiritual World,” etc. His large reading public is looking forward with expectancy to his new book, “The Church's Debt to Heretics,” soon to come from the press.

FRANK KINGDON, minister union church at East Lansing, Mich.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Bishop Fisher Studies Conditions in Africa

Bishop and Mrs. Frederick Fisher of Calcutta, India, are spending their summer in Australia, New Zealand, Tasmania, South Africa and East Africa, according to word just received. They are to make a special study of the international and interracial situation in the countries surrounding the Indian ocean and the southern Pacific. As is well known, the race question is an important issue in India today. South Africa is likewise at present in the throes of racial controversy. Bills are pending in the legislature championed by the present premier, and opposed by the ex-premier, General Smuts, which if adopted it is feared will inflame the Asiatic mind. Australia has a peculiar problem attaching to the announcement, almost a generation ago, of the "white Australia policy." The Singapore naval base has become likewise one of the subjects of widespread discussion. Fiji has a difficult Indian situation due to an old system of bond-slavery. Bishop and Mrs. Fisher have had close contact with the personalities and forces in India which are deeply interested in these vital questions. It is hoped that their special study may have significance at this time and that they may be able to make some worthwhile contribution toward the application of Christian principles to those issues. Bishop Fisher's health has demanded a dry climate during the Indian rainy season and he is, therefore, combining necessary absence from the city of his residence with an opportunity for constructive study and work.

Kansas Physician Leaves \$100,000 Estate to Foreign Missions

By the will of the late Dr. Lawrence Reynolds, of Horton, Kansas, the board of foreign missions of the Methodist Episcopal church, named as residuary beneficiary, will receive approximately \$100,000. Dr. Reynolds' will is unusual in that it gave \$10,000 to his widow, now residing in Manhattan, Kansas, \$8,000 to each of his children, and the remainder for missionary work in which both he and Mrs. Reynolds had for years been interested. The will gives the board of foreign missions more than twice the amount given to the doctor's family. For a number of years Dr. Reynolds had about \$10,000 invested with the board on the annuity plan. This annuity, in addition to the amount willed, became available for missionary work upon his death.

Claims Jewish Youth Not Forsaking Judaism

The complaints voiced in various circles of the drifting of Jewish youth away from Judaism are not true of American Jewish youth, according to the "American Israelite" of Cincinnati. Says the Israelite: "A good many of our orthodox rabbis and newspaper writers seem to be very much alarmed at the drifting away from Jewish

life and Judaism, which by-the-way is more apparent to them than to anyone else. Every Jew who knows anything about Jewish affairs in the United States knows that not only are there more Jewish houses of worship being built than ever before, but that the proportion of young Jews who are affiliated with organizations such as temple brotherhoods or sisterhoods or centers, is by far greater than heretofore. Likewise the relationship between children and parents is, as a rule, misrepresented by them. This partial estrangement of which they so bitterly complain probably exists to a very limited extent between the children of immigrants from Russia and Eastern Europe, who refuse to become Americanized, who persist in using Yiddish colloquially, or will not adapt themselves in dress and manners to American surroundings. Otherwise the relationship between children and parents is much better than it was with the preceding generation, irrespective of the previous nationality of the members. There is much more real affection today than there was fifty years ago, when the parents were sterner and more exacting than they are now. The feeling that predominated then was one of fear. Of course, they loved their parents, but they were more or less afraid of them, especially of the father who, if he came from Germany, was according to our ideas a little too much given to inflicting corporal punishment, even for petty offenses. However, with the native-born parents of today this condition does not exist."

Exclusionists Will Fight Immigration Proposal

Acting through the California Joint Immigration committee California exclusionists have served notice that they will fight every effort to reopen the exclusion provision of the recent immigration law. The national committee on Japanese-American relations recently opened a campaign to bring about a change in the immigration law which would bring Japanese under the quota rule. The exclusionists insist that President Coolidge's dictum that the immigration issue shall be regarded as a closed incident should be accepted as final and other means be taken to cultivate friendly relations with Japan. A committee of one thousand is being formed under the chairmanship of Mr. George Wickersham to advocate the inclusion of orientals under the quota rule. The committee points out that such a step would result in the admission of some 150 Japanese and 100 Chinese to America each year. While it has no official connection with this committee, the Federal Council of Churches is giving strong support to its efforts.

Methodist Foreign Mission Board to Hold Meeting in Delaware, Ohio

The executive committee of the board of foreign missions of the Methodist Episcopal church has accepted the invitation of the president and faculty of Ohio Wesleyan university, and of the pastors of the four Methodist churches at Delaware, Ohio, to hold their 1925 an-

18 Christian Colleges in China

A RECENT report of the Christian colleges and universities in China made by the China Christian educational association to the board of foreign Missions of the Methodist Episcopal church, shows a large increase in the number of students and in the size of the faculties during the past few years. While to date the eighteen Christian institutions of the land have graduated 3,320 students there are now enrolled in these institutions and schools 3,901 students. Of this number 451 are women. It is noted that 2,430 of the students, or more than 62 per cent of the total number are enrolled as Christians. There are 818 members of the faculty; 412 of these are Chinese and 406 are foreigners.

A sidelight on the development of Christianity among the newer generation of Chinese is shown in the fact that of the 2,430 Christian students only 25.3% came from homes that were Christian. The Christian middle schools contributed 74 per cent. of the students, the government middle schools 15 per cent. and private schools 11 per cent.

Of the 412 teachers who are Chinese, 25 per cent. received their advanced education in America or in Great Britain, 33.7 per cent. are graduates of colleges in

China and 10 per cent. are the Chinese degree men of the old school.

Of the 3,901 students in the 18 schools, 2,426 are following art courses, 327 science courses, 202 pre-medical, 213 medical, 113 educational, 69 theological, 147 legal, 123 business, 16 engineering, 152 agricultural, 73 chemical and 65 miscellaneous courses of study.

Something of the influence of Christian colleges on the life of China is indicated in a recent report of the occupation of 3,284 graduates of the leading Christian colleges and universities in the country, made by the China Christian Educational Association to the board of foreign missions. While only 164 of the graduates are engaged in the active ministry, 353 are in social-religious work, 821 are teaching in Christian schools and 197 in non-church schools. The medical profession claims 333 of the graduates, law claims 14, engineering 13, agriculture and forestry 75, public office 98, business 400. Forty-seven of the graduates were studying in other institutions in China and 156 were studying abroad when the report was made. Sixty-seven were engaged in occupations other than those just listed, while 496 of the 3,284 graduates sent in no report.

annual meeting at Delaware. The sessions will open on Saturday, November 14, and continue through to Wednesday, November 18. On Sunday, November 15, the attending bishops, board members, secretaries and staff, and furloughed missionaries, will preach in the churches in the nearby cities and towns.

Dr. Speer Assesses Montevideo Conference

The committee on co-operation in Latin America, composed of representatives of

the boards and societies conducting mission work there, met in New York on June 19th to hear reports from the delegates to the recent congress on Christian work in South America held in Montevideo in April of this year. Mr. Robert E. Speer, chairman of the committee, presented a most enthusiastic report of the congress. He said: "I wish to express real regret that it was not possible for every member of the committee to have gone to Montevideo. It was one of the richest and most enjoyable experiences of

Evangelical Forces of Mexico Meet

A DELIGHTFUL surprise awaited the visitor to the annual convention of the evangelical forces of Mexico, which was held early in July in the city of Pachuca, the world's greatest center for the production of silver. Possibly the fact that this city is eight thousand feet above sea-level influenced the delegates' thinking; at any rate it was of the highest type.

Here were gathered over 300 from all parts of Mexico, representing ten different denominations. Although youth predominated, many ministers and other experienced church workers were present. The convention was a demonstration of real democracy, not only religiously, but also socially, for side by side sat the peon, the doctor, the editor, the railroad employee, the professor, the miner, and the Methodist bishop. Democracy extended also to that most difficult of relations, the racial, for Indian, meztizo and white man all met on an equal plane.

LABOR NIGHT

One very significant item on the program was the evening devoted to labor. The representatives of the miners' union marched to their place on the church platform, carrying their black and red flag. The miners' representative spoke to a crowded church on "The social aspirations of the workingman," and while some radical things were said, all was expressed in a most genial, friendly spirit to which none but the most confirmed capitalist or capitalistic sympathizer could take offense. The reason for this seems to be that the evangelical forces of Mexico have to some degree convinced the laboring classes of their sympathy, and most of the spite and resentment against the church is vented towards the Roman Catholics. After the miner had finished, he was answered in a masterly address by the Rev. Vicente Mendoza, editor of the union evangelical paper of Mexico. Mr. Mendoza spoke on "The Christian solution of the social problem," and took for his outline the social creed of the churches, which he explained in no uncertain terms. There was no cringing attitude, no attempt to curry favor, but a friendly, frank presentation of the problem and an insistence upon the principles of justice and love as the only ones upon which any solution can be based.

MEXICAN YOUTH MOVEMENT

This convention was originally organized for the young peoples' societies

and Sunday schools, but in the more than fifteen years of its existence it has developed into a meeting for the general discussion of problems common to the various denominations as well as those of the young people. The young people are still the dominant factors, however, and realize it well, as was evidenced by the remark of one young man who, in response to the fear expressed that the various ecclesiastic bodies might not accede to their request for a closer union, said: "The churches simply have to listen to us; it is not a question of imploring them." And he did not exaggerate. It has been my privilege to attend many conventions, but in none have I seen manifested a more intelligent comprehension of the church's problems by its youth, or a more serious discussion of the best methods for their solution.

NATIONAL EVANGELICAL CHURCH

The aim of all Mexicans is to nationalize everything. The evangelical church is no exception, and under the present rigorous laws which prohibit the exercise of any religious ministry by a person who isn't a native Mexican, there appears to be no other way to handle the situation, in which judgment practically all the missionaries seem to concur. It was a great pleasure to see how sincerely the missionaries in this convention co-operated with the nationals in their movement to abolish denominational lines and plan for one great Mexican evangelical church. Equally pleasing was the evident appreciation and confidence in the missionaries shown by the Mexicans.

It has been the custom for some time to discuss in this convention various problems of serious import to the churches as a whole but it has been unfortunate that the convention had no official right to legislate. This lack of authority has been keenly felt, and the present convention took steps to overcome the difficulty by organizing the national evangelical assembly with power not only to discuss but to legislate in all matters of common interest to the many denominations included in its organization. Mexican leaders assure me that this is the first official step towards church union in Mexico, which they hope will be a reality in a few short years. The recent union of the Congregational, Presbyterian and Methodist churches in Canada was cited more than once as a reason for the realization of this hope.

ARTHUR F. WESLEY.

The Century Co.

BOOK NEWS

ROOM AND BOARD up front. Dr. TRALLE'S PSYCHOLOGY OF LEADERSHIP will tell you how to get there. A gilt-edge \$1.75 investment.

PROTESTANTS and ROMAN CATHOLICS are blaming each other for the religious conditions which Dr. Galpin has brought to light in his **EMPTY CHURCHES**. The book will cost YOU \$1.00. Don't read it at night unless you want to lose your sleep.

THE CHURCH'S PROGRAM FOR YOUNG PEOPLE is really what you have a right to expect from its title. Professor Mayer has given you the benefit of his experience and successful work. For \$2.00 you can get this book and it will save YOU weeks of study.

EDNA CRANDALL in her **A CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL** has mapped out a year's work for the Juniors. It will be a GREAT year, too, for the schools that use the book. PRICE \$2.00.

There are vagabonds and vagabonds, but Tom Masson's **SPIRITUAL VAGABOND** has hit the right trail. You think of Tom Masson as a humorist, perhaps. Read his **WHY I AM A SPIRITUAL VAGABOND** and you will see that he is dead in earnest about this business of living. Perhaps you are as good as you want to be, but you can't help feeling closer to God if you walk a little way on the road with Masson. The PRICE of the book is \$2.00.

HYMNS aren't just an excuse for "gettee up and sittee down," as the Chinaman said; they are real literature. Professor Reeves proves this in his **THE HYMNS AS LITERATURE**. He tells you all about hymns from the time of David to 1925. You can take the full course for \$2.00.

DEAN BROWN of Yale needs no introduction as a prince of story-tellers. He has outdone himself in **TEN SHORT STORIES FROM THE BIBLE**. They are perfect. The Price is \$2.00.

At All Book Stores

THE CENTURY CO.

353 Fourth Ave. New York City

THIRTY BOOKS *And a line about each*

Modern Religious Cults and Movements: By Gaius Glenn Atkins.

All interested in physical healing, mental control, theosophy, etc., should read it. (\$2.50)

A Social Theory of Religious Education: By George A. Coe.

What about religious education, now that the Christian message has been given a social interpretation? (\$1.75)

Marks of a World Christian: By D. J. Fleming.

A sustained plea for the larger self—a self that will correspond to the claims of the new world. (\$1.15)

The Church in America: By William Adams Brown.

Makes an attempt to chart the immediate future course of the church in America. (2.00)

The Reconstruction of Religion: By Charles A. Ellwood. This book stands almost alone as a satisfying vindication of Jesus' teachings from the viewpoint of scientific sociology. (\$2.25)

The Christian Faith and the New Day: By Cleland B. McAfee.

A vital little book with three ringing challenges to the church of today. (80c)

Complete Concordance to American Standard Bible: By M. C. Hazard.

Absolutely essential to efficient sermon-making. Enables one to find any word, verse or subject in the Revised Bible. (\$5.00)

Christian Unity and the Gospel: By Carnegie Simpson and others.

A brilliant symposium on church unity by a group of leading English preachers. (\$1.50)

Toward the Understanding of Jesus:

By V. G. Simkhovitch. "The only book of the kind which appears to me to place the teachings of Jesus in a living and concrete context." (John Dewey.) (75c)

Moffatt's New Testament:

Cloth, \$1.50; limp maroon leather, gold-stamped, \$2.50; paper cover, 60c.

Student's Historical Geography of Holy Land: By W. W. Smith.

100 half-tone illustrations, 38 maps. (\$2.00)

Story of Hymns and Tunes: By Brown and Butterworth.

A satisfactory book in every way. (\$2.25)

Moulton's Readers' Bible (illustrated):

A magnificent piece of work from printers' and illustrators' viewpoint. An admirable gift. (\$5.00)

The Sense of Immortality: By Philip Cabot.

Author "Except Ye Be Born Again." (\$1.00; paper, 50c)

Evangelism in the Modern World:

Edited by two university men. Ten chapters by Garvie, Douglas Adam, etc. Modern. A book of reconciling value. (\$1.50)

Children's Nature Story Sermons: By Hugh T. Kerr.

Attractive talks to the young on nature themes. (\$1.25)

The Wonders of the Kingdom: By G. R. H. Shafro.

A fresh consideration of the miracles of Jesus in the light of modern thought. (\$1.75)

Studies in the Parables of Jesus: By Halford E. Lucecock.

Gives the central truth of each parable. Thirteen studies. (75c)

The Decalog: By R. H. Charles.

Warburton Lectures, 1919-23. (\$2.75)

The Realism of Jesus: By J. A. Findlay.

A delightfully fresh interpretation of the Sermon on the Mount. (\$1.50)

The Birth and Growth of Religion: By George Foot Moore.

A brief account of the development of religion. (\$1.50)

The Religion of Jesus and the Faith of Paul: By Adolf Deissmann.

A faith-strengthening picture of the Messianic message and mission. (\$2.00)

Paths that Lead to God: By Wilbur Fisk Tillett.

A convincing presentation of the unfolding of God's revelation of himself to man. A gold mine of sermon material. (\$4.00)

John Ruskin, Preacher, and Other Essays: By Lewis H. Chrisman.

Ruskin as an interpreter of the things of God—with ten other essays of fine quality. (\$1.25)

Jesus Christ and the Human Quest: By Edwin Lewis.

Can the religious significance of Jesus be substantiated for the modern man? If so, how? (\$3.00)

The First Time in History: By A. L. Strong.

The best book on Russia. (\$2.00)

Religious Foundations: Chapters by Rufus Jones, L. P. Jacks and six others, on:

"How Shall We Think of God?" "How Shall We Think of Christ?" etc. (\$1.00)

Evolution and Christian Faith: By H. H. Lane, professor of zoology in the University of Kansas. (\$2.00)

The Social Principles of Jesus: By Walter Rauschenbusch. A modern classic. (\$1.15)

A Creed for College Men: By Hugh A. Moran, college pastor at Cornell.

There is a world of help here for young men with "tangles" in their religious thinking. (\$1.25)

WE PAY POSTAGE

THE CHRISTIAN CENTURY PRESS :: CHICAGO

Read Harry Emerson Fosdick on Evolution!
(See note below)

60 RECENT BOOKS Of Timely Interest

The Christian Century Press has won wide fame by its announcements of new books, and especially by the publication of valuable book lists—of the best books on vital and timely subjects. We are told that there have never been put out more helpful lists than our two latest—"Recent Books on Evolution and Religion" and "The Church Today and Tomorrow." We are including below, the leaders of these two lists for your convenience in ordering. We include also some of the best books on other subjects.

Books on Science and Religion

1. Science and Religion, Thomson, \$2.00.
2. Where Evolution and Religion Meet, Coulter, \$1.00.
3. Evolution and Christian Faith, Lane, \$2.00.
4. Nineteenth Century Evolution and After, Dawson, \$1.50.
5. I Believe in God and Evolution, Keen, \$1.00.
6. Evolution, Knowledge and Revelation, McDowell, 1.00.
7. Religious Certitude in an Age of Science, Dinsmore, \$1.50.
8. The Understanding of Religion, Brewster, \$1.50.

The Church and Modern Religion

9. The Church of the Spirit, Peabody, \$2.00.
10. The Christian Church in the Modern World, Calkins, \$1.75.
11. Imperialistic Religion and Religion of Democracy, Brown, \$2.00.
12. Religion in the Thought of Today, Patton, \$1.50.
13. Christianity and Social Science, Ellwood, \$1.75.
14. The Reconstruction of Religion, Ellwood, \$2.25.
15. The Faith of Modernism, Mathews, \$1.50.
16. Christianity and Progress, Fosdick, \$1.50.
17. Religion of the Social Passion, Dickinson, \$1.75.
18. Fundamental Ends of Life, Rufus Jones, \$1.75.
19. Religious Foundations, Rufus Jones, \$1.00.

Books on God

20. Can We Find God, Patten, \$1.60.
21. Is God Limited, McConnell, \$2.00.
22. Some Open Ways to God, Bowie, \$1.50.
23. The Personality of God, Snowden, \$1.00.
24. The Idea of God, Beckwith, \$1.50.
25. The Certainty of God, Moulton, \$1.50.
26. Paths That Lead to God, Tillett, \$4.00.

Books on Christ

27. Christ the Truth, Temple, \$2.50.
28. The Ethical Teaching of Jesus, Scott, \$1.00.
29. The Dilemmas of Jesus, James Black, \$1.50.
30. Constructive Revolution of Jesus, Dickey, \$1.60.
31. The Historical Jesus, Piepenbring, \$2.25.
32. Jesus, Lover of Men, Wates, \$1.50.
33. Jesus and Civil Government, Cadoux, \$2.00.
34. Life and Teachings of Jesus, Bosworth, \$2.25.

Books on the Bible

35. The Modern Use of the Bible, Fosdick, \$1.60.
36. Making and Meaning of the Bible, Barclay, \$1.75.
37. Moffatt's Old Testament, 2 vols., at \$2.50.
38. Making and Meaning of the New Testament, Snowden, \$1.50.
39. Making of the English New Testament, Goodspeed, \$1.50.
40. Goodspeed's American Translation, popular ed., \$1.50.
41. Story of the New Testament, Goodspeed, \$1.50.
42. Introduction to New Testament, Bacon, \$1.00.

Other Recent Favorites

43. Nature Sermons, Jefferson, \$1.50.
44. The Challenge of Life, Jacks, \$1.25.
45. What Ails Our Youth, Coe, \$1.00.
46. The Mystery of Preaching, James Black, \$1.75.
47. The Art of Preaching, David Smith, \$2.00.
48. Personal Idealism and Mysticism, Inge, \$1.75.
49. The New Decalogue of Science, Wiggam, \$3.00.
50. The Undiscovered Country, Atkins, \$1.50.
51. The Earth Speaks to Bryan, Osborn, \$1.00.
52. What Is Man? Thomson, \$2.00.
53. Craftsmen of the Soul, Atkins, \$1.50.
54. Sermons by British Preachers, edited by Marchant, \$1.75.
55. The World and Its Meaning, Patrick, \$3.50.
56. Man's Life on Earth, Schmucker, \$2.25.
57. History of Religion in U. S., Rowe, \$1.75.
58. Personal Religion and Life of Devotion, Inge, \$1.00.
59. Foundations of Faith, Orchard, \$1.75.
60. The Living Universe, Jacks, \$1.00.

"Fosdick on Evolution" Free!

SPECIAL—With your order we will include, with our compliments, a valuable booklet including two articles by Dr. Fosdick on "Progressive Christianity," and "Evolution and Mr. Bryan," and two articles by Sherwood Eddy on "Science and Religion" and "Evolution and the Bible."

THE CHRISTIAN CENTURY PRESS :: CHICAGO

When writing to advertisers please mention The Christian Century.

our lives and we wish to give expression to our gratitude for all the blessings and profit that came to us on this trip. The feeling we had toward each other as we came into this room together this morning showed how this experience had bound us together in an understanding and affection which we will count always as one of our most priceless possessions. There was not a jarring note in our party. We will thank God forever for this deepening of friendship and association through all these days. There has been a great gain also in our understanding of the missionary problem, and with it an intellectual and spiritual enlargement. We have met with a whole set of new problems and groups of problems, to our great profit. We want to put on record our gratitude to God for privileges that have come to us who had the experience."

California Community Churches Organize a "Fellowship"

Community church workers in California have recently held a conference and formed a state fellowship. The meeting was called following a five weeks' visitation of community churches in the northern part of the state by H. J. Loken, acting temporarily as field secretary under auspices of a California committee and with the endorsement of the community church workers of the United States of America. The officers of the new fellowship are: E. L. Rich of Dixon, president; John R. Stevenson of Irvington, vice-president; H. J. Loken of Atascadero, secretary; and A. G. McVey of Elk Grove, treasurer. The new organization is what its name implies, a fellowship. All types of community churches are represented. No definite program has been outlined, except that Mr. Loken is authorized to continue his visitations, and expects to visit points in the southern part of the state soon. In his first itinerary he covered more than 2500 miles, and reports a splendid personnel of ministers and local church officers among the churches, and a surprisingly tenacious movement well-established and growing. According to late reports, the State of California has more than 40 community churches. A large number of ministers are interested. The Presbyterians are said to be in the community church movement "with both feet," throughout the state, promoting the denominational type of church.

Freethinkers Combat Religious Instruction in Public Schools

A permanent injunction restraining the school board of Mount Vernon, N. Y., from allowing children in the fifth and sixth grades of the public schools to take forty-five minutes from each school week for religious instruction has just been granted by Supreme Court Justice Albert H. F. Seeger. Lawrence B. Stein of Mount Vernon, a member of the freethinkers society of New York, brought the proceedings for the injunction, and Joseph Lewis, president of the society, said that similar actions would be brought in other parts of the state where public school hours have been devoted to religious training. For the last three months the Mount Vernon board has al-

lowed parents to take their children out of school for religious training forty-five minutes each week. Mr. Stein charged that such action was unlawful, inasmuch as it violated the constitution by joining church and state. Walter A. Squires, director of the week-day religious instruction for the Presbyterian church in the U. S. A., commenting on this item of news, says: "The week-day church school movement has made greater progress in New York than in any other section of the country. Children are being dismissed from the public schools to the church schools in scores of communities. In more than twenty towns practically all the public school pupils are thus receiving religious instruction. Teachers and principals of schools praise the plan almost without exception. The group which opposed and strangled the week-day church movement in New York City have now stopped the church schools in Mount Vernon. They boast that they intend to stop the movement everywhere in the state, and that Rochester is the next city on their program."

Preston Bradley, People's Church Leader, Named for Chicago Library Board

Rev. Preston Bradley, pastor of the People's church, on Chicago's north side, has been named as a member of the Chicago library board by Mayor Dever. Recently members of the People's church congregation raised a fund in a whirlwind campaign for the erection of a new four-story church edifice. Ground was broken for the new building just before Dr. Bradley left for his vacation. It is hoped the structure will be completed for services on Christmas day.

Speakers and Dates at Winona Bible Conference

The dates of the 1925 Bible conference at Winona Lake, Ind., are: August 14th to 23rd, inclusive. W. E. Biederwolf is the director. Among the speakers, with their scheduled dates, are: Dr. Henry Howard, of Australia, August 20 and 21; Dr. Samuel Hughes, of London, August 18 and 19; Dr. J. Rees Davies, Leeds, England, August 16 and 17; Rev. John McNeil, Scotch preacher, August 14 to 16; Dr. O. F. Bartholow, August 21 to 23; Dr. L. W. Munhall, August 17 and 18; Dr. George L. Robinson, August 14 to 18; Dr. A. T. Robertson, August 14 to 18; Dr. George Shannon McCune, August 14 to 17; Dr. H. H. Halley, August 19 to 23; Dr. Herbert W. Bieber, August 19 to 23; Dr. Charles R. Erdman, August 19 to

21; Dr. Orlando Ingvaldstad, August 14 and 15; Pres. John E. Kuizenga, August 14 and 15; Mr. Peter MacFarlane, August 18; Miss Grace Saxe, August 18 and 22; Charlie Stewart, August 14; E. C. Miller, August 19; Evang. M. H. Lyon, August 23; Mr. Wm. M. Danner, August 19; Mr. L. L. Legters, August 21; Mr. Fred M. Goodman, August 18; Dr. C. H. Woolston, August 14 to 21; Mr. Fred Becker, August 18; Mr. George Soerheide, August 18. Mr. Homer Rodeheaver is in charge of the music.

Denominational Leaders Join in Common Program of Evangelism

A conference of the leaders in the evangelistic agencies of the denominations

PACIFIC SCHOOL OF RELIGION

Berkeley, California

Sixtieth year opens August 17, 1926

Prepares men and women for

The Pastorate Social Service

Religious Education Foreign Service

Practical Instruction Research Graduate Degree

Facilities of University of California

Faculty of Ten

Opportunity for Self Support

Commodious Buildings under construction

Come to California to Study

HENRY F. SWANN, President

Northwestern University

Department of Religious Education

Courses: Wide range of Courses leading to

B.A., B.S., M.A., Ph. D. degrees.

Faculty: Nationally known specialists;

Teachers, Authors, Administrators.

Location: Leading center for Religious

Education in the United States.

Positions: Calls for trained workers far ex-

ceeds the supply.

For Special Bulletins write Professor

John E. Stout,

Department of Religious Education, North-

western University, Evanston, Illinois.

Wanted—In the Cooperative Store, owned and operated by Berea College, Berea, Ky., a good, live, Christian gentleman under 45 years, for Haberdashery Dept. One who will sympathetically appreciate the needs of the mountain boy. Must be free from tobacco habit. Delightful living conditions; a great opportunity for real Christian service; 2,740 students enrolled last year. Address H. E. Taylor, Berea, Ky.



Bishop E. D. Mouzen's Latest Book—

THE MISSIONARY EVANGEL

Delivered as the Fonden Lectures of 1925

Press reports and personal comments proclaim this series of lectures as of exceptional interest, profound thought, eloquently delivered and containing inspiration and instruction which should be given to all the Christian World.

CONTENTS

- I. The Evangel and The Bible.
- II. The Message Concerning the Human Soul.
- III. The Christian View of God.
- IV. The Gospel of the Cross.
- V. The Sanctification of All Life.

191 Pages. 12 mo. Cloth binding. \$1.50.

Published by THE COKEBURY PRESS

Order from Your Own Religious Book Store

comprising the Federal Council of the Churches, held at Northfield, Mass., June 16-18, has resulted in the announcement of a united program for the coming year. These denominational leaders have agreed to recommend this common plan to their own constituencies, and thus make possible a nation-wide evangelistic movement. The program of evangelism, as adopted at Northfield, has been formulated upon the basis of the announced objectives and plans of the various denominations. After hearing from each body as to its plans for the coming year, the various plans were studied and a common program evolved, which includes, in the main, the outstanding features of each of the denominational programs.

Three Religions Fight Cholera in India

During a recent outbreak of cholera on the Birbhum district of Bengal, India, a Mohammedan, a Hindu and the Rev. and Mrs. Halsey E. Dewey of Ruthven, Iowa, were assigned to fight the plague in a group of villages. Mr. Dewey is the Methodist Episcopal missionary serving as superintendent of this district. For two weeks the representatives of these three religions struggled together, doing all that they could for those who were ill and applying modern methods of warding off the disease among those who had not been attacked. "A hundred times since then, as we have traveled through the district," says Mr. Dewey in reporting the incident, "we have been met by a judgment of the work we have done. Hindu and Moslem alike say to us, 'that was the sort of work Jesus taught men to do'."

Says Labor Movement Reconciles Racial Animosities in Palestine

That the labor movement in Palestine is a reconciling agent in the racial and religious animosities prevalent in Palestine is the opinion expressed by J. W. Brown, secretary of the international federation of trade unions, in a report submitted to the Amsterdam International on the labor situation in Palestine. He says: "The general situation in Palestine is, as is well known, complicated by sharp divisions of race and religion. Animosity between Jew and Arab, and between the many sects and religions represented, is sometimes very strong, and often there

appears great danger of a general conflagration. But here the labor movement steps in as a reconciling agent. In spite of its name, it welcomes Arabs as well as Jews among its ranks, and thus sets a splendid example of the need for disregard of race and religion in the interests of labor solidarity. If this gallant little labor movement can succeed in achieving its high aims, its activities will doubtless have repercussions beyond the boundaries of the country itself. Already it has stretched out a helping hand to the Egyptian movement, which is still in its infancy. There is good ground for hope that it may make its influence felt still further, and help to spread its ideals through the East, thus aiding to achieve the much-needed solidarity between western and eastern workers."

Dr. Marvin A. Rader Goes to Peru

At the invitation of Bishop William F. Oldham of Buenos Aires and of the board of foreign missions of the Methodist Episcopal church, Dr. Marvin A. Rader of San Francisco will shortly sail to Peru to become superintendent of the coast district of the North Andes mission conference. He and Mrs. Rader will make their headquarters in Lima. Bishop Oldham and the board officers have been seeking a man for this important post in Peru since the death a few months ago of Dr. Frederick F. Wolfe, of Michigan. Dr. Rader is a native of Marshall, Missouri, and a graduate of the university of Denver, which granted him the degree of doctor of divinity. He served as a member of the Colorado conference until 1903, when appointed a missionary of the Methodist Episcopal church in Malaysia. Two years later he was transferred to the Philippine islands where he commenced a notable ministry in Manila. For several years he was superintendent of the Manila district and editor of the Philippine Observer. For some time he was also connected with the Central church, Manila, and with the educational work for boys in that city. He also served for a time as acting-editor of the "Philippine Christian Advocate" and as acting agent of the Methodist Publishing House in Manila. In 1921, for health reasons, it became necessary for Dr. and Mrs. Rader to return to the United States for medical

treatment. During the intervening years he has served the board of foreign missions as its representative on the Pacific coast.

Mrs. Elizabeth Brewster, Pioneer Missionary, Returns to China

Mrs. Elizabeth F. Brewster, for forty years a missionary of the Methodist Episcopal church in Hingwa, China, sailed from Vancouver on July 9th en route to Shanghai where she will resume her missionary service after a year's furlough spent in America. Mrs. Brewster is the widow of the late Dr. William N. Brewster. Together they opened up the work of the Methodist Episcopal church in Hingwa where Mrs. Brewster is affectionately known as the "Mother of the Hingwa conference." From those pioneering days without church or school, the work of the church in Hingwa has grown until now there are in the same territory a Christian community of 18,000 people, 138 churches and 10,000 children in the Sunday schools. During her forty years of service, Mrs. Brewster has preached and taught in the school and translated a large amount of literature into Chinese and has published a large number of textbooks in Chinese. During recent years she has been the secretary of religious education in Hingwa conference.

The Best Book on Evolution and Religion

The Spark in the Clod, by Dr. J. T. Sunderland, treats with vigor and ample scholarship the whole subject of Evolution and Religion now before the public.

Order from

THE BEACON PRESS
25 Beacon St., Boston, Mass.

Price \$1.50 postage paid

**Church Seating, Pulpits,
Communion Tables, Hymn
Boards, Collection Plates,
Folding Chairs, Altar Rails,
Choir Fronts, Bible Stands,
Book Racks, Cup Holders, etc**

Globe Furniture Co., 1 Park Plaza, Northville, Mich.

MAKE THIS SUMMER COUNT—READ BOOKS!

If your book order, amounting to \$5.00 or more, is mailed to us during the next 15 days, you may have until November 1 to pay for books (or you may inclose cash with order). Books will be mailed you at your home address, or at your vacation address. Make the next two months count toward a greater year of service to your people by **READING GOOD BOOKS!**

See pages 966, 984 and 988 for a varied assortment of valuable titles.

Any books advertised or reviewed in the Christian Century may be included in your order.

WE PAY POSTAGE

THE CHRISTIAN CENTURY PRESS

440 S. Dearborn St., Chicago

You may order by number from "60 Recent Books"

USE COUPON IF YOU WISH

THE CHRISTIAN CENTURY PRESS,
440 So. Dearborn St., Chicago

Please send me:

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

- ☐ Enclosed find remittance.
☐ Charge to my account, payable.....
☐ Send also "Foodie on Evolution" without charge.

My name.....

Address.....

The Harvard Prize Hymn given on this Sample Page from

Hymns of the Christian Life

can be found in no other hymnal.

173 I Know not How that Bethlehem's Babe

HARRY WEBB FARRINGTON

Veritas C. M.

JOHN N. BURNHAM, 1923

1. I know not how that Beth-l'hem's Babe Could in the God-head be;
 2. I know not how that Cal-vary's cross A world from sin could free;
 3. I know not how that Jos-eph's tomb Could solve death's mys-ter-y;

I on-ly know the Man-ger Child Has brought God's life to me.
 I on-ly know its match-less love Has brought God's love to me.
 I on-ly know a liv-ing Christ, Our im-mor-tal-i-ty. A-men.

Harvard Prize Hymn. By permission of the Hymn Society, New York.

174 The Head that Once was Crowned

THOMAS KELLEY, 1890

Neidlinger C. M.

WILLIAM NEIDLINGER, 1923

1. The Head that once was crowned with thorns, Is crowned with glo-ry now;
 2. The high-est place that heaven af-fords Is His, by sover-eign right;
 3. The joy of all who dwell a-bove, The joy of all be-low;
 4. To them the cross, with all its shame, With all its grace, is given;

A roy-al di-a-dem a-dorns The might-y Vic-tor's brow.
 The King of kings, and Lord of lords, And heaven's e-ter-nal light.
 To whom He man-i-fests His love, And grants His name to know.
 Their name an ev-er-last-ing name, Their joy, the joy of heaven. A-men.

Music copyright, 1925, by A. S. Barnes & Co.

126

The Son of God

Hymns of the Christian Life

Edited by MILTON S. LITTLEFIELD, D.D.

"Not only preserves tradition, it is continuing and creating tradition."

Willard L. Sperry, Dean Harvard Divinity School.

PRICE \$2.00 — FOR INTRODUCTION \$1.35

If you are thinking of new hymn books you should see this one. Examination copy on request.

A. S. BARNES & CO. Publishers of Hymn Books Since 1855 7 West 45th St. New York

When writing to advertisers please mention The Christian Century.

JUST FROM THE PRESS

The Earth Speaks to Bryan

By Henry Fairfield Osborn

Fellow in American Academy Arts and Sciences, American Geographical Society, etc., etc. Author "From the Greeks to Darwin," "The Origin and Evolution of Life," "Men of the Stone Age," etc.



Professor Osborn, the acknowledged spokesman of the world of science in refuting the arguments of William Jennings Bryan, states his chief points of difference with Mr. Bryan in these words:

Bryan Believes

that the Bible is the infallible source of natural as well as spiritual knowledge.

That the entire universe was suddenly created in 144 hours, according to literal interpretation of the first chapter of Genesis.

That on the sixth day man in the fulness of his powers was suddenly created, according to Genesis 1:27: So God created man in his own image, in the image of God created he him; male and female created he them.

Osborn Believes

that the Bible is the infallible source of spiritual and moral knowledge.

That our entire universe and the universes beyond our own represent an incalculably long period of development to their present form.

That the life of our planet represents an incalculably long period of creative evolution which was crowned with the ascent of man; that man approaches the divine through a gradual development of his spiritual, moral, and intellectual faculties.

Selections from Professor Osborn's new book:

"I believe that not alone our physical but our moral, our intellectual, even our spiritual, powers have ascended through a long, slow, upward movement, which we partially express in the utterly inadequate word Evolution; Bergson's term Creative Evolution is far nearer the actual truth, because through long researches in paleontology I have come in my own mind to define evolution as a *continuous creation of life fitted to a continuously changing world.*"

"The moral principle inherent in evolution is that nothing can be gained in this world without an effort; the ethical principle inherent in evolution is that only the best has the right to survive; the spiritual principle in evolution is the evidence of beauty, of order, and of design in the daily myriad of miracles to which we owe our existence."

"If I have made a single contribution to biology which I feel confident is permanent, it is the profession that living Nature is purposive; it is the profession that Democritus was wrong in raising the hypothesis of fortuity, and that Aristotle was right in claiming that the order of living things as we know them precludes fortuity and demonstrates purpose. This purpose pervades all Nature, from nebula to man. Herbert Spencer may call it the Unknowable; the naturalist, with Wordsworth, may call it the Wisdom and Spirit of the Universe."

This is not simply a tract on the Scopes case, but the personal confession of the faith of a world-renowned scientist.

PRICE \$1.00 (We pay postage)

THE CHRISTIAN CENTURY PRESS

:

Chicago



ISSUE 32